CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE." NO. 5.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, FEBRUARY 3, 1849. WHOLE NO. 1434.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(Near Washington Street.)

NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

EACH AND ALL.

BY RALPH WALDO EMERSON.

Little thinks, in the field, yon red-cloaked clown,
Of thee from the hill-top looking down;
The heifer that lows in the upland farm,
Far-heard, lows not thine ear to charm;
The sexton tolling his bell at noon,
Deems not that great Napoleon
Stops his horse, and lists with delight,
Whilst his files sweep round yon Alpine height;
Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.
I thought the sparrow's note from heaven,
Singing at dawn on the alder-bough;
I brought him home, in his nest, at even;
He sings the song, but it pleases not now,
For I did not bring home the river and sky;—
He sang to my ear,—they sang to my eye.
The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearls to their enamel gave;
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun, and the sand, and the wild uproar.
The lover watched his graceful maid,
As 'mid the virgin train she strayed,
Nor knew her beauty's best attire
Was woven still by the snow-white choir.
At last she came to his hermitage.
Like the bird from the woodlands to the cage;—
The gay enchantment was undone,
A gentle wife but fairy none;
Then I said, "I covet truth;
Beauty is unripe childhood's cheat;
I leave it behind with the games of youth."—
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine-cones and acorns lay on the ground,
Over me soared the eternal sky,
Full of light and of God;
Again I saw, again I heard,
The rolling river, the morning bird;
Beauty through my senses stole;
I yielded myself to the perfect whole.

[The communication below was written by our correspondent for the Boston Recorder of last week, but that Journal declined receiving it. Its publication in the Register would seem to make necessary the publication of the article in the Recorder to which it refers—and accordingly we give it first: premising that though editorial, it is understood to be not from the nominal editor, but from Rev. Mr. McClure, of the Christian Observatory, who improves these two channels for pouring out his tirades against Unitarians and Unitarianism, and who has long silently shared the editorial labor of the Recorder.]

"STIR AMONG UNITARIANS."

There have been of late some tokens that many Unitarians have awakened to some sense of their need of awakening. When their Orthodox friends have told them that they ought to have more religion, they have tartly replied, that they had at least as much as their neighbors. But now that this is asserted by certain of their own prophets, they seem disposed to admit it, and to seek for some means for supplying the deficiency. * *

For several Sabbath evenings, the Unitarians have held assemblages in the Federal street Church, which, if not held among them, would be call "revival meetings," or meetings for promoting a revival of religion. Judging from the reports furnished in the papers, these conferences indicate a deeper feeling of deficiency and lifelessness, than they have usually been willing to express. This is a hopeful sign. Ministers and laymen talk earnestly upon the subject, and utter many wholesome and necessary truth, though with much of that indefiniteness which must ever attend upon the vague generalities which form all that is positive in the Unitarian belief. So little does their scheme of doctrine help them in such an emergency, that they would even be at a loss for language for their rousing appeals, did they not make use of the evangelical modes of speech accommodated to their prevailing indefiniteness of sentiment.—They cannot long content themselves with this fare. They will either relapse into their former insensibility, or press on beyond the narrow limit of present opinions, into the depth and fulness of the saving truth of God.

It is to be hoped that this movement will gather strength. When Henry Ware, Jr. and Lyman Beecher were preaching in their respective churches in Hanover street, the latter, as we have heard him tell with tears of sacred joy, often had occasion to guide to the cross, those who had been roused to conviction of sin under the serious preaching of Mr. Ware, but whom that amiable man knew not how to direct to the great remedy for sin. His sermons stirred up a sense of spiritual maladies which his instructions could not heal. He could preach the law, but not the gospel. He could speed the arrow which kills the false hope of the self righteous moralist; but he could not apply the balm of Gilead, which gives life to those whom the law has slain.—Should the minds of the Unitarians at Federal Street become so intensely excited as to see the need of spiritual religion, we are confident that very many of them will never cease their inquiries, till they shall stand on the solid ground of a living orthodoxy, and rest their hopes of personal salvation on an atoning Saviour, and a sanctifying Spirit, received in a working faith and a fruitful love." [Boston Recorder.

Mr. Editor of the Recorder:

In an editorial of your Journal you employ the above caption, to designate a series of meetings held by the Unitarians of this city on successive sabbath evenings, at the Federal Street Church. Now in regard to these meetings,—they are merely *a renewal of union*;—of gatherings, which were collected to discuss the great matters of spiritual life some time since, but which were suspended amidst the heat of party and political strife, and are now *revived* in the hope that our deadness may be reanimated, our short comings considered, and our progress in the divine life accelerated.

I am sorry to find you so prone to misapprehend the Unitarian faith.—For the last twenty years, I have been a close observer of all their movements, and never, never have I felt any radical defect in their "scheme" of salvation. There may be, there are, lamentable defects in its *professors*, but it is not in the faith as I apprehend it. "Christ and his cross," have been the theme of our pulpit performances, and of our social religious gatherings to consider how we might best attain to spiritual life. I am sure you would have been moved, roused, and quickened, had you listened to such appeals as I have heard, addressed to man as a sinner, and pointing to Christ as "the way, the truth, and life," through whom salvation must come. It may be useless to multiply words when the heart is unwilling to receive them;—but it is high time a better understanding, or a *true acknowledgment* of what the Unitarian faith teaches, were circulated through your columns. I say it in sorrow not in anger, that it has seemed to me there have been shafts aimed, yea, deadly blows even thrust at this system and the defenders of it by those who "knew not what spirit they were of." You tell us that the sainted heavenly minded Ware knew how to preach the *law, but not the gospel*!—I sometimes anticipate the great judgment day, when the motives, and purity, and elevated self sacrificing piety, and true character of such individuals, shall be proclaimed to the vast multitude—individuals who were as transparent as day, who toiled amidst physical suffering that they might carry the word of life to souls perishing in worldliness and encrusted with the debasing influences of time and sense. How many will rise up in that day, and point to these spiritual guides as God's instruments of their salvation! I have seen such; I have heard such relate their spiritual history, and I am sure they needed to borrow no "evangelical modes of speech" from any. There was nothing "vague," or "indefinite," in expressing their excercises; for the heart overflowing with love and gratitude as a ransomed sinner's must, always clothes its thoughts in fervent words without set forms of speech. What means it, my friend, that you should say we have need to borrow from your theological dictionary, phrases to express our own sentiments; How came any one sect to the right of appropriating expressive terms! Why call one *'evangelical,' 'Orthodox,' 'pious,'* when the same words have the same applicability to another faith. I have been grieved to hear a little worldling, whose only pretensions to religion consisted in an attendance upon an Orthodox church, speak of a man of the most unquestionable piety, but who happened to belong to another denomination, *as not pious*—that is, of means, he is destitute of saving faith because he belongs not *to us, or does not worship with us*! It is high time this narrow exclusive spirit was cast out, and our judgment based upon Christ's standard, viz. "by their fruits ye shall know them." We want a renewal of the christian spirit, yes, *your* denomination needs it, and *ours* needs it. We want an accordance of heart and soul in one joint effort to save souls. We ought to have christian interchange of feeling,—the coal should be taken from one altar and transferred to another before its life begins to grow dim and cold;—then we might shed "tears of sacred joy" that brethren of our common Father had come together, acknowledging an affinity by birth and an expectancy in death, both striving together to be "heirs of glory."

In the prospect of that inheritance, how our petty denominational distinctions fade away! If you have a truth, tell it to your brother; if he has one, let him communicate it to you. *Abuse him not*, if he comprehends not precisely as yourself;—seek direction from above to be guided aright, and you will soon feel no disposition to be harsh or censorious;—for the greatness of each man's work will appal him. The consideration of the world in wretchedness, and man the instrument of God to work in and renovate this great field, will leave no time to linger over a brother's delinqnences, nor yet to pass judgment upon his faith while its fruits are manifest that it works by *Love*. And by this test, says Christ," all men shall know you are my disciples."

NEW CLASSIFICATION.—Rev. Dr. Baker, editor of the Christian (Baptist) Index of Ga., thus speaks:

"We could as soon aid in circulating a work that advocated Universalism, Unitarianism, or Mormonism, as one advocating THE MORE FATAL *ism* Pedobaptism—more fatal because more popular and less suspected of evil. We could as soon reconcile it to our conscience to retail *alcohol* as retail the errors of Pedobaptism."

Our brother of the Congregational (Concord N. H.) Journal does not like this classification. But let him console himself that he might fall among worse sinners than Unitarians, Universalists, or Mormons. Here is what he says on the matter.

"What must be thought of the head or heart capable of inditing that sentence! Could more untruth be uttered in fewer words, or breathing a more degraded, we had almost said savage spirit! Such *barbarian* controversialists are truly horrible; they make religion odious in the sight of the world and themselves contemptible; but they have one utility; they prove that the greatest stickling for forms is compatible with a spirit common sinners would be ashamed of."

POPERY AND POVERTY.

Rev. Messrs. Dill and Simpson, now in this country, as delegates from Irish Protestant churches, to solicit aid for the furtherance of the gospel in poor poverty-stricken and popery-ridden Ireland, are publishing in the New York Observer a series of "Notices of Ireland," to exhibit the moral and physical condition of the country. In one of their articles, these gentlemen show that, as is the *protestantism* so is the *prosperity*, and as is the *popery* so is the *poverty* of every province, county and district of Ireland. They state, in general, that as Ireland is one of the most intensely popish countries in the world, so it is one of the most proverbially wretched; that *one-fourth* of the people—that is, two millions of the eight which constitute the whole population—are paupers, in a state of absolute beggary. As to the *proportions* of this wretchedness in the different provinces, they give figures which show that in Ulster, the least popish, the number who received relief was 3 in 100; in Leinster, more popish, 7 in 100; in Munster, still more popish, 14 in 100; and in Connaught, the most popish, 19 in 100. A comparison of some of the smallest districts shows, still more forcibly, the relation of poverty to popery. For instance, Downpatrick, one the most protestant districts of protestant Ulster, not 1 in 100 was relieved last year; while in Ballinrobe, one of the most popish districts of the popish Connaught, the proportion relieved was 42 to every 100. The contrast is as remarkable in the *depth* as in the *extent* of poverty and distress. Of the 800,000 who are supposed to have perished in the late famine, the number who perished in Ulster who so small as scarcely to have excited attention; while in other popish provinces the horrors endured were beyond description. [Trav.

WABASH COLLEGE. Rev. Charles White, D. D., President of Wabash College Ia., addressed the congregation in Brattle St. Church, a few Sundays since, in behalf of his institutions. He remarked that Wabash College, with which he was connected, was situated in the Upper Wabash Valley, a territory of surpassing fertility, with an area as large as two States like Massachusetts. This beautiful valley, though but a limb of the Great West, has now 400,000 inhabitants, is rapidly settling, and will in all probability very soon contain *millions*.

The College, for this population, brought into existence within a few years—chiefly by Eastern munificence, has now a well finished edifice, 100 feet by 50, and four stories high, a library of 5000 volumes, a Philosophical and Chemical apparatus, a Mineralogical cabinet, a President, and four Professors of New England orgin, who, with a precarious salary of only about $300 each, are assiduously devoting to it their best energies, with the hope of yet seeing it generously endowed, like Eeastern Colleges, and standing forth as a great moral lighthouse to rising millions of the present and coming generations.

It has already upwards of 200 students, with the prospect of a perpetual increase, and seems only to need the additional endowmen of some $30,000 for sustaining a competent number of instructors above the apprehension of embrassment, and securing other facilities, which might very soon give the Institution a name and rank among the brighest ornaments of our country.

[From the Gospel Herald.]

THE MEADVILLE SCHOOL.

BROTHER WILLIAMSON,—Your paper of the 1st inst. has just reached me, in which I perceive is an article signed by James Elliot, designed as an impeachment of the Meadville School. The writer states that the contents of the article have been thoroughly examined in several of our Conferences.—This statement rather surprises me. In the first place, the article appeared in the Christian Herald, accompanied with a refusal to admit any reply to it in the columns of that paper. Thus the school was shut out from presenting to the world its rejoinder. After the article was thus published, it was designed on the part of the opponents of the School to have those allegations brought up in the Christian convention held in Boston in [illegible]. Such, I am informed, was the intention. In this convention no testimony was on hand to defend the School, the whole subject was courteously kept out of the convention, much to the regret of the friends of the Meadville Institution.

I know of no Conference in which that article has been thoroughly examined, with full testimony on both sides, except one. This is the New York Central Conference, the largest Conference in the Christian connection. As it is well known that I am one of the faculty of the Meadville School, if the charges contained in Elliot's article be strictly correct, I am censurable for holding a connection with such an Institution. I therefore called for an investigation of those charges, in the N. York Central Conference, of which I am a member, at its session in June last. The investigation consumed nearly the amount of a day, and with full testimony on both sides. The following was the result: Several charges contained in the article on have published, when properly explained, lost their force. Several charges were shown to be perversions, and some were proved to be not correct in truth. As the final result of the investigation, the following resolution was passed by the Conference without a dissenting vote.

"*Resolved*, That as a Conference, we approbate Elder David Millard in maintaining his relation to the Meadville Theological Seminary, as one of the Professors in that institution." On this resolution, the Clerk of the Conference remarks: "After much discussion, in which Millard, Elliot, Church, Boyer, Norton, Ward, Waggoner, Stanton, and Marvin participated, the resolution was carried without a negative." Boyer and Ward here mentioned are graduates of the Meadville School, and were very important witnesses in the case.—The above resolution directly sanctions the continuance of my connection with this institution, and no one will for a moment suppose that the Conference would be understood as sanctioning my continuance with a dangerous, corrupt establishment.

Notwithstanding all that has been said, I regard the Meadville School as a highly benevolent Institution, and the best and safest place of resort for our young men, so long as we have no Theological School under our own entire control. In that School one-fourth part of the Faculty is of the Christian connexion. We have thus a voice and an influence in the control of that institution, nor is that voice or influence by any means a *blank*. Of this I know what I say. The protection which I am enabled to give our young men there, renders their attendance safe, if indeed it were otherwise endangered in any way. No Institution in our land affords better, if indeed equal facilities, for the acquisition of the knowledge our young preachers need.

They are protected there against a proselyting spirit. Tuition is entirely free, books are furnished free, and *thirty dollars* a year are given to each needy student, besides donations in clothing. Now if this school must be attacked in our papers from time to time, we ask in return only the fair thing. Give the school a hearing. Give but sufficient space in your columns, and then if it does not defend itself against its enemies it will at least cease to complain. But that it shall be repeatedly blackened by such articles as the one you have given, I beg leave solemnly to protest against.

Yours for the right.

DAVID MILLARD.

West Bloomfield, N. Y., Dec. 18, 1848.

[From the Providence Journal.]

MINISTRY AT LARGE IN PROVIDENCE.

The annual meeting of the friends and supporters of the Ministry at Large, in this city, was held in the Westminster Congregational Church, on Sunday evening, January 7. After the introductory devotional services, Rev. Mr. Stone read his report, and addresses were made by Rev. Dr. Hall and Rev. Mr. Osgood.

Of the character of the report and the spirit and efficiency of the man whose plans and work it describes, we can say nothing so just and expressive as the following notes of the report itself.

Who can read this brief sketch without honoring the institution that sustains and the man who prosecutes this good work! Its eminently practical character must be obvious at once.

Here is no mere sentimentalism that weeps over ills without trying to remove them. No quixotism that adds to evils by vain attempts to remove them, no pampering of idleness by indiscriminate alms-giving, no interfe ence with the law that binds suffering to vice and peace to virtue. The great agencies of charity here dispensed are in furtherance of the divine plans, and all that is said and done aims to lift up the neglected and unfortunate by the powers of religion, education and industry.

We need not say how much Mr. Stone himself has won the respect of our community, nor try to show that no men deserve more regard and co-operation from all benevolent minds among us, than the two gentlemen whose office makes them ever the friends of the friendless.

***

Besides conducting three religious services on the Sabbath, assisting in the duties of the Sunday School, attending week day evening meetings and superintending an evening school for a class of pupils who cannot attend the public schools, Mr. Stone stated he had made 3000 visits, attended 19 funerals, and at his office and home had received nearly 700 applications for assistance or advice. These visits embraced purposes of sympathy, counsel, observation and inquiry, and had enabled him to learn the actual condition and deserts of the many applicants for relief. By this laborious process much deception had been escaped and meritorious worth been proved. From the sewing circles of Rev. Dr. Hall's and Rev. Mr. Osgood's societies, generous donations of garments, comforters and other articles have been received. Timely donations have also been received from other sources of materials for clothing and of second-hand garments. About 425 articles of wearing apparel have been given out, by which means many poor children have been kept in the public schools, a large number kept in the Sunday Schools, and many adults decently clad to attend public worship. The severest months of winter are yet to come. The supply of garments on hand is small. Clothing, new or second hand, for both sexes and all ages, will be wanted. The benevolent, having such to bestow, may send them to Mr. Stone's residence, No. 50, Benefit street, to the Chapel every Saturday afternoon, or may leave them with Mr. Branche, at Wheeler's Exchange, near the Post Office.

The Chapel worship and the Sunday School still give encouraging promise of usefulness.—From the proceeds of a floral sale on the 4th of July, the Sunday School library has been replenished. It now contains 450 volumes of well chosen books. The adult library, established last year, has thus far answered reasonable expectations. Donations of modern history, biography, travels, &c., will be acceptable and render the library still more attractive.

The sewing class still continues to render a valuable service to the children attending it.

The Saturday evening school is in excellent condition. It is the oldest schools of the kind in New England, and has afforded means of education to large numbers. It is impossible to estimate the good it has done. The present number of pupils is 107, all voluntary applicants. Fifty applications have been rejected for want of room. Were the accommodations ample, a little effort would increase the school to two or three hundred. Care is taken to prevent a neglect of the public schools, and tickets of admission are withheld from those who do or can attend *of an excellent institution*. The school they are enabled to give as much instruction in a single evening as can be ordinarily imparted in two days. Their services are gratuitous, and their success is their highest praise.

[Mr. Stone, in his Report, spoke of street begging as an increasing evil; of greater suffering existing now than formerly; recommended a greater concentration of charity upon specific cases; urged the necessity of a House of Reformation for youth, and closed with remarks on the dangers to which young men are exposed in the city.]

[Christians! learn a lesson from the following narrative. Recognize and act upon the principle that "we cannot approximate the extremes of society without tightening the band which unites it together, and improving the spirit which leavens it all." Liberal Christians! go forth and seek and save the lost. Go, encouraged by that great truth of your religion here recognized, that man has "a moral nature stricken and diseased, but not yet ruined,"—go and "relieve the pangs" of that moral nature, by applying to it the remedies of the gospel in the spirit of him who came from the Father. Go and with attention to the spiritual interests of your humbler fellow men, unite, as did the Master, a deep, practical interest in their temporal wellbeing also.

LORD ASHLEY'S CONFERENCE WITH THE LONDON THIEVES.

We have seen Lord Ashley in many situations—in the House of Commons, on the public platforms, in churches and committee rooms, and a variety of places—but his last appearance transcends them all—he has made his *debut* among the felons, in a den of the worst thieves in the metropolis. The motive with which he went there was, of course, philanthropic. As a missionary on behalf of emigration, he encountered the pariahs and pests of society, and held a conference with them, as Penn did with the Indians, proposing plans for bettering their condition, and exhorting them to forego their savage habits, and take up with a more reputable course of life. Apparently he succeeded—at least for a time he has evidently produced a favorable impression. The felons listened, with decided approbation, to expressions indicative of sympathy, and good will. Like their savage prototypes, they were moved by the accents of a being more civilized and humane than themselves. Whatever may be the issue of their conference in one respect, it cannot be doubted that good will flow from the contact of beings so opposed in their views, their motives, their habits, and their modes of life. We cannot approximate the extremes of society without tightening the band which unites it together, and improving the spirit which leavens it all.

The attitude of Lord Ashley is almost poetical. It reminds us of Una among the Satyrs, or Sirena encompassed by the "salvage men." The circumstances of the conference were especially interesting. Some thieves, desirous of relinquishing their practices, had already taken counsel of Mr Jackson, who was, at the time, interested in a speech he had received from Lord Ashley on the subject of emigration. Among them were two young men who had happily been induced to give up thieving, but who (having once lost their character) were obtaining a livelihood by picking up bones and rags in the streets. They had persevered in this, to them self-denying course, for some time, and a great change had been effected in their habits and practices. As Mr. Jackson's mind was occupied with emigration, he asked one of them, "How should you like to emigrate?" His answer was, "I should jump at it!" As Lord Ashley was about to perambulate the district with Mr. Jackson, in the course of a few days, and as Mr. Jackson mentioned this to his visitors, it became a subject of conversation with the fraternity. Subsequently, in consequence of what then transpired, Mr. Jackson was sent for by a number of thieves living in a court called Blue Anchor-Yard. He went, and they expressed themselves extremely desirous to know whether any hope could be held out of their obtaining an honest livelihood, however humble, in the colonies, instead of pursuing a criminal course, from which they found it impossible to extricate themselves. "It would," said they, "be a capital thing for chaps like us."

Finding that these impressions were increasing, and that the subject of emigration was becoming talked about among these outcasts of want and crime, it occurred to Mr. Jackson that he should assemble some of them in the Irish Free School to meet Lord Ashley. He expected to get 100 thieves who might listen to what his lordship had to say. But his expectations were more than fulfilled. On July the 27th, his lordship went, when no less than 207 professed thieves were assembled, each of whom expressed his earnest desire to renounce his dishonest course, if it were possible.

Some five or six gentlemen were present with Lord Ashley, and "it was such a meeting," says one among them, "that no one could forget it to the day of his death." Several of the best and most experienced thieves were stationed at the door, to prevent the admission of any but thieves. Some four or five individuals, who were not at first known, were subjected to examination, and only allowed to remain on stating that they were, and being recognized as members of the dishonest fraternity; and before the proceedings of the evening commenced, the question was very carefully put, and repeated several times, whether any one was in the room of whom others entertained doubts as to who he was. The object of this care was, as so many of them were in danger of "getting into trouble," or, in other words, of being taken up for their crimes, to ascertain if any who might betray them were present; and another intention of this scrutiny was to give those assembled who naturally would feel considerable fear, a fuller confidence in opening their minds.

It should be mentioned that Mr. Jackson had attempted to commence religious meetings with some of them, and so this singular conference took place with the singular preliminaries of singing and prayer. What was the real state of heart of those present while these devotional exercises were proceeding, it is, of course, impossible to say; and it is difficult, perhaps, to pronounce on the wisdom of seeking to influence men like these by appeals to which they are probably obdurate. Certain it is that they were deeply impressed by what was said on the subject of emigration. His lordship addressed them for a considerable time, and there is reason to suppose that the subject broached occupied their thoughts after they had separated. It is likely that many among them would be struck by the means suggested for changing their life, and bettering both their morals and condition.

It will be impossible, doubtless, to find a panacea which shall utterly obliterate moral depravity; but how much of the vicious habits of the masses are referable now to an overcrowded population. One thing is plain; the distinct connexion of the latter with the former as cause and effect; and the thieves themselves, while expressing their hope for a better state of things are the best of witnesses citable to prove it. Many of these men, making allowance for the charm of novelty and the influence of others, were, doubtless, sincere in their willingness to reform. But the presence of an outraged society prevents the reclamation of those who have transgressed. To such, emigration would be, indeed, a boon, opening an honest means of livelihood, and relieving the pangs of a moral nature, stricken and diseased, but not yet ruined. For some even of those living there is hope, but there is still a higher, more abundant pro- [Weekly Chronicle.

THE MASS. LEGISLATIVE TEMPERANCE SOCIETY.

This Society for 1849 was organized at the State House, last evening. The meeting being the seventeenth anniversary of the society, was called to order by S. C. Allen, Esq., second Vice President, and opened with prayer by Rev. Mr. Neale, Chaplain of the House.—The following officers were then unanimously elected:

George N. Briggs, *President*.
John Reed, Samuel C. Allen, George S. Boutwell and Amasa Walker, *Vice Presidents*.
Thomas Gill, *Recording Secretary*.
Henry C. Clark, *Corresponding Secretary and Treasurer*.
Benjamin P. Richardson, E. M. Wright, John Chapman, John S. Sleeper, Giles C. Kellogg, N. P. Banks, Joseph Mitchell, R. H. Williams, and John Z. Goodrich, *Executive Committee*.

In taking the chair, his Excellency thanked the members of the Society for the honor they had conferred upon him, and extended his remarks for nearly an hour. He spoke with much feeling, and to the point. He said, we had every encouragement to labor in the cause of Temperance. It was advancing. Complaints of its retrograde movement came not from true-hearted Temperance men, for they saw the cause to be onward. He dwelt upon the importance of signing the Pledge, for *example's* sake. He called upon the Representatives, as legislators, to sign it and keep it. It was a duty they owed to their constitutents and to the State.—He introduced the recently published account of pauperism in the State, showing that 10,000 paupers were supported at an expense of more than $200,000, the sole cause of whose poverty is Intemperance. He introduced other startling facts, and in view of them made a most thrilling appeal to the framers of laws. He said he would put the question to their consciences, "Will you patronize a public house or any other place where intoxicating liquors are sold? Will you be seen drinking in a Boston hotel?"

His Excellency was followed by Lieut. Governor Reed, who expressed it as his opinion that the Temperance cause was never more prosperous than at present. He appealed to the Representatives, who legislate against crime, to act against this *cause* of three-fourths of all the crime.

Next followed Amasa Walker, Esq, who made some remarks on the responsibility of the Legislative body in regard to this cause; and closed with some remarks on the License Question. Mr. Walker stated that he once had the pleasure of signing Father Matthew's Pledge, and that the number of his certificate was 5,365,283.

Deacon Grant was called upon to make the closing remarks. He spoke of some affecting scenes that he had witnessed during the day, connected with families reduced to poverty by Intemperance.

The meeting was one of the most interesting the Society ever held. Its members, at the commencement of the session, never numbered so many, and the prospect is, that the present season will be marked by more interest in the Legislature on the subject of Temperance than was ever manifested before. The subject of a State Temperance Convention was introduced, and laid over to the next meeting for action. Adjourned, to meet again in two weeks. [Traveller. Jan 18.

THE CRISIS OF FREEDOM.

Extract from an eloquent article in the Christian Examiner for January, 1849, entitled "The Crisis of Freedom in the Old World and the New," by Rev. Orville Dewey, D. D.

In the opening of this discussion we remarked that there were certain questions which deeply agitate us at home. It is, indeed, a part of that great movement in men's minds which pervades the whole civilized world. Abroad, men are demanding more freedom for themselves. Here, we are demanding it for the slave. We have come, and the whole world has come, within a few years, to a new view of this whole subject. But at the present moment, the demand here has taken a particular form. A determination has very plainly manifested itself in this nation, within a few months past, that there shall be no further extension of the slave system upon our territory. We believe that, effectively, the battle for free soil is already fought, and the victory won. We rejoice at it, more than we rejoice at any public event within our memory. Whether we are right or wrong, the impulse of our whole heart is to say, We thank God for it!

We rejoice at it, and we give thanks; but it is in no spirit of unkindness to our fellow-citizens of the Southern States. We respect many of them, whom we know. We believe them to be perfectly sincere and conscientious in the defence of their system. But they must allow us to be sincere too, and conscientious. We believe that enslaving men is substantively a wrong. We cannot get over, nor around, nor away from the conviction, that it is a wrong, which, instead of being extended, should be extinguished as fast as possible. We believe that it is a wrong to human nature,—that it is a wrong to man as man. What is to man as an animal, we will not now ask; whether it feeds and clothes him well, whether it makes him comfortable, whether it allows him to be joyous and sportive, or how often it visits him with stripes, gashes him with wounds, sends bloodhounds to pursue him like a dog or a wolf, we will not ask. Human slavery is a wrong to the *nature* that it takes effect upon. It mistakes and maltreats that nature.

There stands a human being;—may his master cultivate his faculties as he would those of his child? By no means: it will never do; he would be no longer a slave. Slavery, then, denies to this nature its inherent rights, denies its progress, commands it to stop, to stand still,—will not, does not, dares not permit it to rise. Why, let me ask any man, the stoutest defender of this system,—Would you think it right to enslave the poorest, meanest, most imbecile white man that lives in the next cottage? Would you think it right, right before God, to seize him, or buy him, and sell him, and sell his wife and his children, and their posterity for ever after, into hopeless bondage! The answer is, No. The conscience of all the world says, No. What then? Can the complexion of a skin—whitened by a Northern sky, bronzed by an Indian clime, or blackened beneath the heats of Africa—make all this stupendous difference between right and wrong,—make that to be just under one shade of color, which under another would be infinitely unjust?—Is this the ethics of the slave system,—that a brand or a chain upon a white skin is a heinous wrong, to make all the world cry out with indignation, and that a brand or a chain upon a colored skin is a righteous and lawful mark and badge!

This is the strong ground of the "Free Soil" argument, but this is not all. The wrong principle works out bad effects. Not as visionary dreamers, not as mere moralizers, do we protest against the slave system; but as political economists, as patriot citizens, as those who wish to see upon their territories the most vigorous and prosperous growth of men. If there were a Upas-tree which could be introduced into California and New Mexico, to spread a fatal blight through all the land, who would permit it to be planted there? Slavery is that Upas-tree. It is a blight to industry, making it a degradation: it is a blight to the very soil, exhausting its fertility; it is a blight to the general education of the whole community; it is a blight to the whole internal activity and mechanical genius and commercial prosperity of any people. Why, one of the strongest pleas for the occupancy of a new soil is, that the old is worn out. It is said, we know, that the torrid zone cannot be cultivated by any but black men. Suppose it were true, is that an argument for making them slaves? But we doubt if it be so. We do not believe there is any region in which white men cannot be acclimated, and accustomed to toil. Are the people of Brazil and Hindoostan and Siam black men? And even if the burning line bronzes the complexions of men as they approach it, is that, we repeat, any reason for making them slaves? Do the free and fierce elements, as they sweep around, write *slave* upon the brow which they have darkened?

No, complexion is not the brand of servitude even in the slaveholder's estimation. It is descent from the slave mother, even though her children be almost as white as their master. It is not nature's direction, but arbitrary enactment, that makes a slave. It is "local law." And it seems to us that it would have been much wiser for the slaveholder to have said that the law established a *relation*, rather than a tenure,—a certain relation between him and the slave, like the old serfdom, rather than property in man. A human being to be property! commodity, chattel, implement! Universal human nature cries out upon it with abhorrence. The idea is not tenable, not tolerable, hardly conceivable. No, it is a relation established by arbitrary, particular, local law. The slaveholder is estopped by all natural law from arguing that he has just as good a right to carry his slaves to the new territory as to carry his horse or his plough or his cotton-mill.

But here is the trouble. If the planter were forbidden by the government to carry a certain machine for packing cotton to the new territories, because it was known to injure the fabric, doubtless he would be offended. But it is a very different kind of offence that he takes at being forbidden to carry his slaves there. What is this difference? Why does this latter prohibition, or the proposal of it, awaken such a peculiar sensibility? It is that the refusal is put on moral grounds. It is our fixed conviction that slavery is morally wrong, that makes our position so exasperating to the people of the South. They say, "You proscribe us by the proposed law. You assail our character. You say that we have among us a practice so bad that it cannot be tolerated. Then we must be bad men. We cannot submit to this!" For our own part, we are painfully sensible to this bearing of our position and our argument; to their bearing upon many excellent, honorable, and Christian men. But we must say, that the fault is not ours. We have taken no new ground upon this matter of slavery. It is they that have placed themselves in a new and a wrong position. Pressed by attacks from the North, and indeed from the whole civilized world, and led on by an eminent statesman of their own, they have forsaken the old defensive ground, and assumed the offensive. They have forsaken the ground which their and our fathers held,—that slavery was a system entailed upon them, and from which they could not immediately free themselves,—and they boldly maintain that it is a most excellent, a most admirable, a most Christian institution, and ought to be permanent; that it is perfectly just and right to buy and sell men like cattle in the market, and to hold them in bondage for ever. It is this that has brought us into direct, moral collision as opposing parties.

Who shall yield? It is a solemn and momentous question. *We* cannot. If they will not,—if the Southern States choose to break off from this republic, and to set up a confederacy for themselves,—there are two things, we think, not to mention others, which are to be commended to their very serious consideration. First, it has been very well asked, Which of these States will consent to be border States? Will Virginia and Kentucky, or will North Carolina and Tennessee? They must build a wall far higher than the Chinese wall, or they cannot keep their slaves a month. The bondman will have but to pass an imaginary line, to cross a field, or to leap a fence, and he will be free. Next, the republic, that establishes itself with the feelings and on the simple footing of a preference of the slave system, will lay itself under the ban of the whole Christian world. We should not wonder it some civilized nation should refuse to send embassadors to it." We should not wonder if, by others, the very courtesies of private life should be denied to its citizens. The reproach of which they now complain would gather into a weight of universal reprobation, that would be enough to crush down any people. They may resent the suggestion now, they may say they are sufficient to themselves; but no family, no community, no nation, can long stand against universal scorn and indignation. The inhabitants of such a country would gradually forsake it; or they would go down in self-respect, in virtue, in character, as certainly as there are laws of the social world that bind them in common with other men.

These are painful things to say; but, in common with many other considerations, they misuade us that there will be no dissolution of per-Union. It is painful to them; but, on such a subject, free, frank, plain words are to be spoken. The true courtesy between honest and honorable men is perfect and fearless sincerity. If we had brothers of our own blood in the South, we should say this to them. We should say, "You cannot separate from us; you cannot arrange any feasible plan of separation, and you would bring upon yourselves the deepest injury and dishonor before the whole world, if you could."

We say dishonor before the world. There is no doubt about that. But we mind not mainly, in this matter, what the world says, what the world calls dishonor. We stand upon the ground of eternal right. Freedom is our nature's birthright. Where is the man on the face of God's earth who will say, that for the slave to break the chain which binds him, and to flee from it, is an unworthy deed,—is forbidden by nature's law? Nowhere. The voice of all the world thus adjudges slavery to be a wrong to humanity. Freedom, we say, is our nature's birthright. We are "*called* to liberty" by the voice of Heaven,—and now, emphatically, of earth also. A cry has gone through the world, saying, "Up, and demand justice! Up, and be free!" Justice! Empires are shaken, thrones tremble, kings grow pale at that word. Justice! It is the stability of the universe; it is the throne of Heaven; it is the guardianship of the world; it is the law of all time; it is the empire of eternity!

If we have detained our readers long, the importance of the subjects upon which we have been engaged must be our apology. This is a time for clear, discriminating, fixed, and firm opinion and decision. Never were the moral elements of the world in such commotion as now; and they are all tending to one point,—the enfranchisement of humanity from all unjust bonds. Freedom! the moralist's, poet's, sage's theme in all ages, we do not yet know, perhaps, how precious is this boon to our very nature. No commendation, no boasting, can tell or explain what it is to us. Free speech, free thought, free action! Speech, thought, action, are nothing without this living element. Friendship is free, and retired life is free; and leisure after success is free; and more than half the charm of them lies in this. Whatever befalls us, whatever calamity, affliction, or sorrow, O, let us be free! Put no manacle upon our hand, put no dogma in our head, put no superstition in our heart. The trees wave in freedom on the hills; the streams flow in freedom; beast, bird and insect are free; the creation is the theatre of freedom: shall man sigh in it, as a dungeon-slave? tice,—bond to the infinite Rectitude; but that bond is perfect freedom.

COLORED MEN'S CONVENTION IN OHIO.

A Convention of the Colored Freemen of the State of Ohio has been in session in this city for several days, and is numerously attended by respectable and intelligent men from all parts of the State. It was organized on Wednesday, in the Methodist Episcopal Church on Long street, by the appointment of Charles Langston, Esq., of Chillicothe, as President, with the usual number of Vice Presidents and Secretaries.

On Thursday evening, pursuant to permission obtained for that purpose, the Convention met in the Hall of Representatives. The meeting itself, aside from the unusually interesting nature of the exercises, is an incident in our history well worthy of reflection and remark. The colored man has been allowed to come up, without insult and without reproach—to enter into a place hitherto deemed sacred to the white man alone; and standing there to plead his right to be deemed a man and a brother, and to claim a community of interest in all that appertains to humanity—to say 'OUR God,' and to beg permission to say 'OUR country.'

A prepared address was delivered by Wm. H. Day, a young man from Oberlin, upon the subject of the grievances which the colored people of the United States—both in slavery and emancipation—suffer in comparison to those borne by the fathers of this Republic, under the rule of Great Britain, before the Revolution. The parallels drawn between the two cases, were extremely striking and forcible, and for beauty of composition and propriety of delivery, the oration would bear a comparison with the labored efforts of men of far greater fame and of far higher pretensions.

After the close of Mr. Day's address, the audience was agreeably entertained by a speech from John M. Watson, of Cleveland. Mr. Watson announced himself as a native born citizen of Virginia—the land of Washington, and a 'self emancipated slave.' He thought he might recommend himself and his remarks to the Democrats present, by the fact that he was born upon the same soil, and had breathed the same air that blew over the same hills with Thomas Jefferson. An emigrant from a sister State, he came here to beg as a boon the bestowal upon him and those who were in his situation, of those privileges which were freely granted as a right to the emigrant from Ireland or from Germany. He went into an examination of the black laws—their constit

CHRISTIAN REGISTER

BOSTON, SATURDAY, FEB. 3, 1849.

GOD WITH THE AGED.

This is the title of a "Sermon preached to the First Church, Jan. 7, 1849, the Sunday after the death of Hon. Peter C. Brooks, by N. L. Frothingham, Pastor of the Church." The utterances that fell from the lips of Dr. Frothingham on this occasion, were such as he felt called on to make from the promptings of the two-fold filial and pastoral relation which he sustained to the deceased. They were eminently appropriate to the occasion. It is a filial tribute to worth that shall not soon be forgotten, and a sermon of consolation from the preacher's heart. The title of the sermon carries consolation with it, and there is a soothing melody in the text which we seem to hear as an undertone throughout the sermon—"And even to your old age I am the same; and even to hoar hairs will I carry you. I have made, and I will deliver you," Isaiah xlvi. 4.

The recent tribute to Mr. Brooks in the Register from another filial hand, perhaps renders unnecessary any further delineation of his character—though this of Dr. Frothingham's might be regarded as still another inscription on another side of the monument raised to departed worth. We quote the concluding portion of the sermon, and would only add that when we called it a sermon of consolation, we meant not for the bereaved alone. Dr. Frothingham in the sermon before us extends to the aged an arm that has been taught by use how to give grateful support, to "every new descent to a lower stair" which they shall make, "in the way now near its end."

Another stage of that life has now been passed; and let me show him to you once more.—He is stricken in years. Stricken. Not sorely and painfully,—not disparagingly and shamefully. But nature, and not he, shows signs of drooping. His eye is dim. His steps are straitened. His active power is departing from him. It is not by violence. It is not by disease. He is only marked, that he may be called for. If he was slow to acknowledge this, he had prepared himself for it, and met it with a smiling constancy. His brave and cheerful spirit did not forsake him. His self-poise did not tremble. He remained consistent in every thing as before. His love for those nearest to him took even warmer expression. He presented a beautiful image of what the decline and last term of a virtuous life can be. There was not a moment of regret, or repining, or uneasiness, or discontent; not a touch of the moroseness that is said, though I do not believe it, to darken usually along the track of age. With an unruffled, unclouded serenity, but with a lively attention, he took an interest in the course of affairs that was going on at a distance from him or around him, and that was soon for him to be nothing.

He was now constrained to give up his attendance on those public offices of religion, which he held in the most sacred honor, on which he had always waited with the most assiduous devotion, and in which he had taken the sincerest delight. But the faith of that religion glowed mildly in his breast. The temper of that religion was abundantly manifested in the meek fruits that it bore; in the fervid gratitude with which he surveyed the past, and acknowledged his surrounding mercies; and in the manly submission with which he continued to go on whither it might please God. The assurance of the text was never made a more blessed reality to any human being than it was to him: "Even to your old age I am the same, and I will carry you; I have made, and I will deliver you."—Yes, that heavenly presence went with him, and gave him peace.

When he became more closely shut in, and more heavily encumbered with the weights that cannot but press upon the failing frame, all that you saw of him was just what it had ever been. He did not speak or do any thing unworthy of himself, or unlike himself. Age moves on by successive platforms, rather than over an inclined plane. Every new descent to a lower stair, in the way that was now near its end, he made with perfect acquiescence, and even with an endearing gracefulness. He looked round him from it, and spoke rather cheerfully than sadly. Not a sigh escaped him,—much less a complaint; not a moan of pain, not a gesture of impatience. He was composed. He was content. He was thankful.

It seemed good to the Almighty and most merciful Father, when this servant of his, whose way through the world had been so long, so blameless, so useful, was brought down to the bed from which he had strength no more to rise, that he should not be fastened to a sick couch; that he should not linger, after there was nothing further for him to do; that he should not be detained from his better portion. The same loving-kindness that had been shed round his former hours was ready to crown the last. He had scarcely finished replying to an anxious inquiry, how he found himself, with his usual word, "I am well," when he was indeed well; delivered from the infirmities of the flesh and the troubles of time, and all the various exposures of a mortal lot. He only appeared to grow more weary, and then to drop asleep. His hand became cold, while his feet yet preserved the warmth of life. The angel of death had taken him by it as with a friendly clasp to lead him hence, and his steps took hold of the life eternal.

SPIRITUAL RELIGION.

It is or ought to be the aim and effect of all our pulpit ministrations and Lord's Day observances, to promote spiritual religion among the people. But amid the temptations of the world, and the pressure of earthly interests, spiritual religion is liable to wane in those in whom it has existed, while among the people at large its importance is scarcely even felt. It becomes a question of deep interest among those who recognize its importance, and to whom its promotion is entrusted, How shall it be revived where it has languished, and how extended among hearts where it has not yet been received? This question concerns not our own denomination only. Those who have asked it among us, express a want affirmed and reiterated as strongly throughout the other religious denominations.

There cannot be a doubt that religious conference meetings are in measure adapted to meet the want, when conducted generally as our Union Conference Meetings thus far at Federal Street and Bulfinch Street have been, (we should say conducted as all of them, but for the tone and character of the third meeting at Federal Street.) The nature of such meetings is in accordance with the social affections, and is in harmony with familiar methods by which an interest in objects of importance is often sought to be excited. If, however, there had been an antecedent doubt whether such meetings would be of use, the experiment of our Union Conferences thus far no longer permits the doubt to be entertained.

But what is spiritual religion? Is it, as some of our friends in the other denominations insist, to "stand on the ground of Orthodoxy?" Is it to "rest" one's "hopes of personal salvation on an atoning Saviour, and a sanctifying Spirit" [the third person of a Triune God?] Is spiritual religion impossible except as these doctrines are "received in a working faith and a fruitful love?"

Spiritual religion is serving God with the spirit, agreeably to the precepts and tenor of the gospel of his Son. It is whether we eat or drink, or whatever we do, to do all in accordance with the will and glory of God. Yet under whatever degree of light, wherever this service is rendered according to the light received, there is a child of God—even as the apostle Peter said, "In every nation he that feareth God and worketh righteousness is accepted with him."

Spiritual religion is the life of God in the soul of man; or, which is virtually the same thing, it is Christ living in the soul. The life of Christ is the life of God—and this the life of love and holiness; for God is love. Christ lives in the soul, as he is formed there the hope of glory; and he is formed there as his image is formed there. He is formed there, according as he is reproduced in the soul the brightness of the Father's glory, and the express image of his person—in a word, in proportion as his spirit of love and holiness, which is the spirit of God, reigns in the soul. No other substantial hope of glory exists than Christ formed in the soul, and expressed in the life, by his spirit of righteousness and true holiness; for it is written, "without holiness no man shall see the Lord."

Spiritual religion being Christ formed in the soul, how shall he be formed there? How quickened and cherished there? He is formed by that faith in him as the Son of God, which accepts him as "sent to bless us in turning us every one from his iniquities," and which hears and obeys his voice, "Be ye reconciled unto God:" that faith which, believing his assurance of pardon on repentance, turns and says, "I will arise and go unto my Father, and say, Father I have sinned," and which influences thenceforth to filial obedience. He is formed by that faith which imbibes his spirit as the spirit of the Father; which, receiving him as the Son of God, and appreciating his services, and perceiving the divine beauty of his spirit and life, worketh by love. There goes forth from him,—we beholding, as in a glass, the glory of the Lord,—a divine influence, the spirit of the Lord, by which the soul is transformed into his likeness. (2 Cor. iii. 18.) Here is "a working faith and a fruitful love," but none of the human devices of resting hope of salvation on Christ's having made satisfaction to the law in man's stead, or of a Triune God, and a personal Holy Spirit contradistinguished from the Father and the Son.

Christ thus formed in the soul, he is cherished there first by the same means by which he was formed, and secondly and mainly by obeying the promptings of the indwelling spirit to a life of practical righteousness and holiness. And shall we say at this point, here is one of the dangers of conference meetings to be guarded against. They sometimes tend to the substitution of mere sentiment and feeling for life. Individuals who go to them are sometimes satisfied with the mere indulgence of spiritual emotion. A false standard of piety arises. He who manifests the most emotion and fervor, is sometimes esteemed the greatest saint; and he who seems deficient, who cannot speak or pray with fervor, or who may not attend the conference meeting, is considered cold, and stupid, and dead. Let it be considered that one may be constitutionally of calm temperament, and yet a truly godly man. He may not pray or exhort, but he may do justly, love mercy, and walk humbly with God. Let it be considered too, that neither fervor nor zeal is spiritual religion, but love and holiness, and that a man may have a great deal of the former, and possess and exhibit but a very little of the latter. Let our conference meetings subserve love and holiness, as they may, and they will be a rich blessing.

CONFLICT OF JUDGMENT.—HENRY WARE, JR.—LAW AND GOSPEL.

Those who read with attention the extracts from the Independent in the Register of last week, and who shall read the article from the Recorder on the outside page, this week, will not fail to be struck with a very tangible conflict of judgment.—The *Independent* affirmed of Unitarianism, that it "started with the recognition of no positive Divine Law, but only of certain abstract principles of propriety and virtue." The *Recorder* says of Henry Ware, "He could preach the Law; he could speed the arrow which kills the false hope of the self-righteous moralist, his sermons stirred up a sense of spiritual maladies," and there were "those who had been roused to conviction under" his "serious preaching." It should add to the strength of the Recorder's testimony, that the Watchman and Reflector of last week quotes and "commends" the same. We trust the Independent will here find that which it remarked would give it joy to find—"a truth elicited or a duty eclaircised, with which it may not have been heretofore conversant." It has been said of infidelity, that from the writings of its advocates concessions might be gathered sufficient to prove the truth of Christianity; so from the writings of men belonging to the different denominations, and from the various denominational periodicals and journals, enough might be compiled to prove that Unitarians hold and preach the truth of God and the gospel of the Son of God.

In regard to the occurrence stated by the Recorder and quoted by the Watchman and Reflector, to have been heard from the lips of Dr. Beecher, is there no way of accounting for it, on admission even of its truth, except that which leads to the Recorder's inference, and the Watchman's sanction, that Henry Ware Jr "knew not how to direct to the great remedy for sin, and could not preach the gospel"? We should suppose that the *Watchman and Reflector* at least, in whose denomination some of the best and most evangelical preachers had to stand aside for *Jacob Knapp Jr.*, and bear the imputation of dumb dogs that could not bark, and of inability whether to rouse or lead souls to Christ, but around whom the Churches have again gathered in gratitude and reverence,—we say that under such circumstances we should suppose the Watchman and Reflector might have had the grace to forbear "commending" the paragraph in the Recorder.

There is a very interesting and instructive anecdote which we remember to have heard from the Rev. Dr. McDowell, formerly pastor of a Presbyterian Church in Charleston, S. C., which will further illustrate the point in question. Dr. M'D. and the Rev. Joseph C. Stiles, now pastor of the Mercer St. Church (lately Rev. Dr. Skinner's) in New York city, were once together in Georgia—we think on some ecclesiastical occasion, as the meeting of Presbytery or Synod—or it may be at some protracted meeting. Mr. Stiles was preaching. His text was, "For the great day of his wrath is come; and who shall be able to stand! The effect of the sermon was very powerful. The congregation were silent, awestruck, and, as the preacher closed, seemed to look up in agony for him to say more. He turned round, himself deeply moved, and entreated Dr. McDowell who was in the pulpit, "Brother McDowell, do say something." The latter arose, and with the first sentence from his lips, "Thank God, the great day of his wrath has not yet come,"—that mute, statue like congregation were dissolved in tears. According to the philosophy of the Recorder and the Watchman, the preacher above alluded to "could preach the law, but not the gospel"—an inference which not a few both South and North would be very swift to deny.

UNITARIANISM AND UNIVERSALISM.

The following in the Independent, from its Boston correspondent, seems to us to demand a notice:—

"CHRISTIAN REGISTER."

The *Christian Register*, in quoting an article from *The Independent* on the relations of Unitarianism and Orthodoxy, and in commenting upon it at length, takes occasion to accuse us of injustice, as well as unkindness and disrespect, in the account we gave of the Hollis street installation. We and others are charged "with misrepresenting and caricaturing that installation, and with insisting on committing Unitarians to opinions which they do not entertain, nor even the Pastor of Hollis street entertains." This is the first and only expression of opinion we have met with in that paper in reference to this installation. We had supposed, from its silence, that it had no sympathy with the actors in that transaction, or that, at least, it was not prepared to defend it, if not permitted to oppose it. But if we and others have misrepresented the affair, and they can show it, their silence can hardly be reconciled with a love for the truth or the honor of their own cause. And if they choose to maintain their silence, it surely comes with a bad grace from them to complain of injustice and unkindness.—We have nothing to say in conclusion, save that we believe our account to be faithful and just, and that the inferences we drew on that occasion are rather strengthened than weakened by the course pursued by the *Register*."

It is a very general practice of the religious press, and of none so much so as that which assumes the name of "Orthodox" and "Evangelical," to throw out its misrepresentations freely under the name of facts, and its misstatements of doctrine under warrant of being the real views entertained, and, if the aggrieved persons from whatever motive shall decline to reply to them, to insist on silence as acknowledgment, or to take the fact of their not having been denied, as proof of their truth. It was a saying of Burke, when urged to reply to certain false accusations, "If I cannot live down such contemptible calumnies, I shall deign to notice them in no other way." A greater than Burke, or than any son of man, has set a yet higher example of silence under false impeachment. We leave it to the Christian reader to decide, how far the correspondent of the Independent maintains the spirit of that great Exemplar in assuming the position which he does in the paragraph above. We confess for ourselves, that more than once, in meeting misrepresentation with a denial, have we felt how far short we come of the calm self-command, how far we stand below the sublime height, of the Son of God, who maintained the unruffled silence of repose before his accusers; though we know nothing in his religion that *forbids* reply to misrepresentation.

What account then gave "Arnold," the Boston correspondent of the Independent, of the Hollis street installation? He shall speak for himself:

"It [the Unitarian denomination] may be said to have merged itself into the Universalist denomination; for in extending a call to Mr. King, they required of him no change of views, and no abridgment of ministerial fellowship, but called him as an Universalist, and as an Universalist he came, to exchange as freely as ever with ministers of that denomination. This surely would seem to be enough to describe the character of that church. The event however, is important, chiefly as describing the relations of the Unitarian denomination. The council convened by the church was composed of both Unitarians and Universalists, and the services of installation were performed by ministers of both denominations. But the most remarkable feature of the transaction is, that the Unitarians, who took part in this service, belonged to that class who are reputed to be the most serious and conservative of their body—Mr. Huntington making the prayer of installation, and Mr. Bartol, the colleague of Dr. Lowell, and who, like the latter gentleman, refuses to be classed as a Unitarian—giving the charge!

What now are the community to infer from this act of union, if not that Unitarians are Universalists, or that the difference between them is so slight, in the view of the most earnest and evangelical of their number, as to interpose no obstacle to the closest fellowship of ministry and religion? And when, furthermore, it is known to the public, and must have been known to the examining council, that the young candidate before them belonged to that rationalistic section of the Universalist body, who do not believe that a faith in even the *historical facts* of the New Testament, is necessary to constitute a Christian minister; what interpretation necessarily belongs to this act of fellowship and communion? To what lower depths can these ancient Puritan churches descend? What remains of christian theology for these *christian* ministers to surrender? We are free to say, that we see nothing left but a name; and we can hardly believe that they will affect to consider themselves slandered, when we say that they are Christians only in name and baptism?"

On this we have to say, first in relation to Mr. King. Is he, or was he, a Universalist according to the popular signification of the word? The Trumpet shall be our witness, which says:

"He was asked whether he believed that retribution extended into the future world? To which he replied that he had always held and preached, that the characters which men form in this life, are the characters with which they enter the future state."

Is this, we ask, the preaching of Universalists? Is it generally understood so to be? We put it to the different denominations,—would you call *such* a man a Universalist?

Very true, as the Trumpet adds below:

"On being asked, whether he believed in the final triumph of holiness over sin,—the final and universal reign of goodness,—he replied that he did; that he entered the Universalist ministry because he believed that doctrine, and that he should not have done so, had he not believed it."

Well, did the candidate in thus expressing his belief, affirm anything more than John Foster has done! (See last week's Register.) And we put it to other denominations, and especially the Baptist—Was John Foster a Universalist! If he had been found in the ranks of Universalists, would you call him a Universalist? Mr. King, in the confession of his faith as above reported, expresses neither more nor less than John Foster has done. The difference merely is, that Mr. King had preached openly what John Foster felt his duty to hold in reserve.

But the question should be restricted rather to the views of Mr. King as compared with those of Unitarians. It has been stated before in the Register, that on the subject of retribution there is among Unitarians a diversity of faith, but that they believe in a future retribution, terrible beyond conception. It has been stated that the majority believe that punishment will last only so long as sin shall last; that while the Scriptures do not affirm the final happiness of all men, neither do they teach the literal, absolute, everlasting torment of man; that Revelation has purposely left this subject in darkness, but that there is ground of hope in the attributes of God and in human nature that all may finally be saved. What then is the difference between Mr. King and the majority of Unitarians and Unitarian preachers? We understand him to believe that Revelation expressly declares the final deliverance of all men from sin and its woes; they *hope* it—in many of them perhaps the subject lies precisely as it did in the mind of John Foster.

But further, the Independent has classed the present minister of Hollis street with the "rationalistic section of the Universalist body."—Nothing could be more unjust. On this point the Trumpet again bears witness, and it is quoted in the Watchman and Reflector with the rest that has been given—both of which papers were accessible to the correspondent of the Independent, certainly the latter;

"The candidate was examined whether he agreed with the rationalists, so called, in his views of the Scriptures; and he gave such answers as fully satisfied the Council that his mind had no bias of that nature."

Why then should not Unitarians unite in the installation at Hollis Street? There are those among us, as the correspondent of the Independent recognizes, who, refusing to be ranked under any denomination, even under the Unitarian, feel at liberty to unite in every needful act of fellowship with ministers of every name, in whose Christian character and the general integrity of whose Christian faith they have confidence. *They* surely having that confidence in the candidate for installation at Hollis Street, could most consistently and cordially accept the invitation to unite in the service.

Why, furthermore, should not Unitarians holding together as a denomination, have united in the service? They were in sympathy with the candidate in religious views except the one already specified, while both were agreed that retribution extends into the future life, and both deny the dogma of endless hell torments.

There were some, indeed, on the Council, who felt the point specified to be very important, and who could not give their full sanction to any preacher who should feel it his duty to preach as a doctrine of the Bible, that all men should be saved—and with characteristic frankness they so express themselves.

Should the consideration that two pastors of Universalist Churches were also on the Council have been sufficient to prevent the co-operation of Unitarians? Not those who felt free to acknowledge Universalist Churches to be Christian Churches, notwithstanding their erroneous opinions. Individual Unitarian ministers have for years been in the practice of exchanging with Universalist minister. The act of sitting with them in Council is surely not greater than exchanging pulpits. Moreover, the Universalist members of the Council were the particular friends of the candidate, and they were allied to him in religious views. There were those, however, whom the fact just alluded to prevented from accepting an invitation to unite in the Installation. They were influenced precisely by the considerations that recently induced one of the editors of the Independent to decline acting with a Council where, nevertheless, he has since publicly recognized the minister installed as a Christian pastor; and the latter, in a letter published in the Independent, has done the justice to respect the other's scruples, and acknowledge and return his paternal sympathies.

If the installation at Hollis St. is the first public act by which Unitarians have recognized the Universalist Church to be a Christian Church, we are glad that it has taken place. Neither they nor we wish for amalgamation. But if we both hold to common essential truth, God forbid that we should refuse to extend pledges of fellowship so far as we are agreed. So far as they believe that character here in this world has no connection with destiny hereafter, we feel as did Channing—(and to this shade of doctrine his words applied—) that "this error should be resisted with earnestness, because it directly, palpably, and without disguise, diminishes the restraint on vice. *It is a blow at the root of social order.* * * It goes to the very extinction of conscience." And yet we will do them the justice to acknowledge, that even this error in some of their ministers whom we know (we think they are exceptions,) is associated with a most Christian spirit and life. But others are quite nearly allied to us by connecting character in this world with retribution in the world to come. To Christians of other denominations who think that not to believe in endless misery for sin, is to have no sense of the realities of a future state, we commend the extract from the Christian Review, on John Foster, in our last number of the Register. "Such persons have far greater awe of eternal things resting on their souls than those who have never experienced any difficulty in making endless misery appear as truth." In no such spirit of awe was the communication written on which we have been commenting, and its reckless assertions made, and its harsh reflections prompted in both Unitarianism and Universalism.

If we may add a word for ourselves, in reference to the remarks in the first paragraph quoted, that the Independent "supposed from the Register's silence that it had no sympathy with the actors in that transaction, or that at least, it was not prepared to defend it, if not permitted to oppose it," We would say, that some of our neighbors, the Watchman and Reflector among the number, observed that "the Christian Register had an approving notice of the Installation," that the Editor of the Register has never yet been restrained from saying what he saw and felt it to be right to say, on any topic; that neither the Independent nor any other will be justified in drawing inferences from what it may consider our "silence."

STATE OF SOCIETY AND MANNERS IN BOSTON FIFTY YEARS AGO.—NO IV

"In no place is the love of pleasure more evident among all classes then in this town."

"If luxury, intemperance, idleness, and sensuality constitute a life of pleasure, we do most certainly lead it."

One of the most melancholy features in the times to which in former numbers we have referred, and among the evidences of the excesses which Dr. Clarke in the discourse we have quoted, condemns, was the profligate character of some young men of respectable and honorable families. We cannot believe, that equal worthlessness and vulgarity, the fruit of early dissipation, could be found in persons of the same position in the present day. The youthful spendthrift, who had scarcely reached the manly age, by his intemperance and voluptuousness blasting parental hopes, wasting his substance in riotous living, and hastening to an untimely grave, was a spectacle not wanting in some of the fairest and wealthiest mansions of Boston. The kind and indulgent father, who from his own low estate, with nothing but himself and the blessing of God on his industry, had raised his family to affluence, was doomed to mourn the profligacy of a cherished son, and almost to regret a prosperity, the fruit of his own virtuous labor, that had become to his child a temptation and a snare. We have heard of parents, kind and virtuous, who in the bitterness of disappointed affection, perhaps aggravated by the consciousness of a too fond indulgence, were ready to say as did king David of his worthless, yet beautiful son Absalom, notwithstanding that son had conspired against his father's throne, "O Absalom, my son! would to God I had died for thee, O Absalom, my son, my son."

To some of the manners and habits in society tending to such results, we have in the last Register distinctly adverted. But among the immediate agents producing, in young and old, the excesses of those times, were undeniably the exciting aliments, in food and in drink, which were then so generally and abundantly used.—Passing all others, whether appearing in the form of wine, or in mixtures more questionable, there was one of so wide and potent influence as to demand at our hands some special consideration. This was that peculiar beverage, which of mortals is called *Punch*—a name since adopted to designate a British Journal, claiming to be a depository of the wit, of which it was vainly imagined that Punch itself was the provocative. It would be difficult for mortal tongue to declare, or for numbers to calculate, the quantities of this fluid, that not in Boston only but through the whole land, were daily imbibed; the transient gratifications which by its votaries it was supposed to minister, or the permanent mischiefs, which by sober witnesses it was *known* to occasion. "Who hath wo!" asked a sagacious royal observer—himself not wholly without experience of like sorrow; and we may ask, who hath gout, who hath redness of eyes and trembling of limbs, so much as they who delight themselves in this beverage!

Like some other productions of the natural world, it is composed, as by adequate testimony declared, of various and somewhat discordant materials; producing however a result, which no ingenuity of human ratiocination has ever availed to prove to its admirers to be a disagreeable liquor. Far easier would it be to the reformer and philanthropist to expose its attractive and alluring power, of which no more proof can be needed, than the eagerness with which it was sought, the manifest satisfaction, with which it was imbibed, or the inveteracy of the habits, which it engendered. It was by no means confined to any condition or age, but it seemed to be the peculiar delight of the elders; uniting all classes of these, from the chief magistrate of the Commonwealth the judge on the bench, the lawyer with his brief and the clergy in their robes, to the humblest and most laborious artizan. Scarce any hour of the day seemed foreign to its use; but that before the meridian, when labor sought respite, and learned study rest; when even the chief magistrate was willing to be unburdened for a little of public care, and fellow-workmen wanted a chat—*that* was the time specially devoted to this favorite refreshment. The half hour, also, immediately preceding dinner did in families not a few engage some skillful hand to mix, in readiness for the returning master of the house to receive.

In these daily and domestic recruitments there was usually little to object in regard either to the quantity taken, or to the influence *at the time* or the recipient. The chief evil consisted in the habit formed and the temptation it opened to fuller indulgence. But let some public occasion occur, some anniversary or joyous festival—Election Day, general or particular, for the ancient Commonwealth or for the "Honorable" Artillery company, both then occurring amidst the genial influences of departing May or of opening June, when the clergy, alike with the secular dignitaries of the commonwealth thronged the city, and after the Election Sermon were gathered some twenty, some thirty in a party, around the tables of the affluent merchants—themselves perhaps sons of the clergy and happy to do honor to the calling from which they sprung:—let the Fourth of July return with its noisy festivities, uniting the lovers at once of independence and of punch: let Commencement Day come, as then observed at Cambridge, with its academic glories and its crowded Common; the orations in the church, which remain and the potations in the tents, which are now passed away; and then it might be seen, how the children of New-England and the citizens of Boston, descendants of the Pilgrims, and partakers of like faith with the Fathers could approve themselves, their sons and their sons sons with them, as "men of strength to mingle strong drink."

There were still other features in the history of those times, which in no view of the prevailing manners and habits can be omitted. It will scarcely be credited when the present generation is gone, and no witnesses are here to testify, that the Governor of the Commonwealth—we refer not now to the dignified and accomplished Bowdoin—with his High Sheriff of Suffolk, with the Rector of an Episcopal, and the Pastor of a Congregational Church, and one or more select friends, were accustomed to assemble daily, at a stated hour of the forenoon, in the shop of a worthy hatter, himself an unfailing worshipper in the Church of which he was a member,—and known of all the people for his wit and stories out of it—to hear the news, to discuss the politics of the day, and, perhaps of a Monday, the sermons of their clerical guests over "*a can of Punch.*"*

It might furnish to the curious enquirer a subject for conjecture, what might now be the result of a gubernatorial election, when one of the candidates was understood to repair daily with his minister to a well-known resort for the purpose we have described; or what would become of the influence of the clergyman, and what the probable duration of his ministry, who with the Governor and high Sheriff for his companions should consume part of his precious forenoon in such recruitments. It seems to us, that it would be no violent assumption of the spirit of prophecy, but a very reasonable supposition, that in the former case there would be given by the people a full permission to return to the freedom of private life; and in the other, a speedy release, with the best wishes of his flock, from the cares of a gospel ministry.

To certain extraordinary usages prevalent in those days at weddings, funerals, ordinations, clerical associations, and other like solemnities, we shall advert, though not with unqualified praise, at an early opportunity. F. P.

*In justice to the worthy dignitaries to whom we refer, and whose names will at once be distinctly recalled by many still living among us, it should be added, that the quantity taken on these morning occasions was extremely moderate. We have it on the authority of a faithful matron, who counted it among the felicities of her earthly lot, that to her was committed the duty of mingling and of presenting the cup always, as became her, with the ancient reverence, (never imagining that such practices in ministers or magistrates should in the slightest degree impair respect) that the said cup was more to be valued for its antiquity and cunning workmanship, than for its size; that it was in fact of small capacity, and whatever were the number to participate, was on no occasion renewed.

COLPORTEUR SERVICE IN DISTRIBUTING CHANNING'S WORKS.

BOSTON Jan. 26, 1849.

MR. EDITOR—It will no doubt be remembered by some of your readers, that not long since, I made an appeal to the public to sustain me in an effort to circulate the writings of Dr. Channing.—This appeal was answered in *part*, the American Unitarian Association voting $200, and individuals in Rev. Dr. Peabody's society having contributed $55 more. With this aid I was enabled to subscribe for 300 sets of the cheap edition of Channing's Works, and by this timely move much was done towards meeting the proposal of the publisher, and thus securing the issue of that edition. I was also in this way enabled to make the experiment of which I was so desirous, and in which I had much faith.

It has seemed to me that a brief statement of the result of this experiment, might not be unacceptable to the public, and perhaps so far satisfy those who are most deeply interested in the views of Dr. Channing, as to induce them to engage in some more extensive movement by which these writings shall be widely scattered throughout our land.

The whole number disposed of since I engaged in this enterprise, is as follows: 436 sets of the *works*, and 120 of the *memoirs* of Channing. Also 72 volumes of a miscellaneous character, such as Peabody's Lectures, Mrs. Dana's Letters, Ware's writings &c. It was not, however, so much my object to distribute the *greatest number of vols.*, as it was to place them where they would do the most good. Hence, instead of remaining within the limits of the Unitarian community where I might have disposed of probably nearly twice the number with the same expense, I visited such places as the Saratoga Springs, and all along the valley of the Hudson River during the fashionable traveling season. In the month of Nov. and Dec. I attended the sessions of the Vermont and New Hampshire Legislatures at Montpelier and Concord.

From these central and public positions I was enabled not only to give to the books a *widely extended* circulation, but also to place them in the hands of influential members of the community. Some of these sets of Channing, went to Canada, and one at least to the Island of Cuba, besides a very extended circulation within the limits of our own country: and of the whole number disposed of, I should say that at least *one half* went into the hands of professional men. I also preached as a missionary either the whole or a part of eleven Sundays.

The whole cost of this work over and above the profits derived from the business itself, amounted to $208.82, of which $23.50 is to be set down as the cost of books *given away* mostly to Public Libraries and to all users of the Gospel with but small means of support. In this estimate is included what was deemed a reasonable compensation for my own services. Such are the results of this brief experiment. Let any one consider for a moment what the influence of these more than 3000 volumes is likely to be before their career is finished, and he can hardly fail to perceive that this is certainly a most important way of doing good. The results may not, it is true, be so *immediate* and *obvious* as some may desire. But is it not better that we should be content thus in the spirit of a wise and active faith, to sow good seed even if it should belong *to others* and not to ourselves, to enter *in full* into the fruits of our labors?

There can be no reasonable doubt, as it seems to me, as to the fitness of Dr. Channing's writings to do the great work in which most of us who are sometimes called "liberal" Christians *are* or *should be* deeply interested. I could bring a great variety of incidents to illustrate and sustain this position;—incidents which have occurred mostly within my own recent and brief experience, and which have served to unite in a remarkable manner the testimony of those who are for us, and those who are against us. It is difficult however, for those who have for years been familiar with the great thoughts and cheering views of Channing, to understand *fully* the refreshing light and liberty that they convey to a large class of enquiring minds whose lot has been cast in the regions of Theological darkness and spiritual bondage. Is it not most important, I ask, that those messages of light and peace should find their way into all parts of our country?

It is not, I believe, so generally understood as it *should be*, that there are opposing influences at work in the community which will prevent to a great extent, the *general* circulation of these writings, unless some especial effort be made to counteract these influences. The principal of these is one which has always opposed the progress of truth. Dr. Channing stands before the leading and prevailing Theology as a heretic—all the more dangerous from his great power as a profound thinker and a clear writer; and hence it is deemed very important to prevent as far as possible the circulation of his writings. This influence is generally silent and unseen, yet sufficiently powerful to prevent all dealers in books who have not a Unitarian community to sustain them, from having any thing to do with these writings. Hence it results that beyond the very narrow field which we occupy, the works of Dr. Channing are very little known, with the exception of brief extracts in books and periodicals, and perhaps here and there a stray pamphlet upon some subject of a general nature. In short, where they are *most needed* these works *as a whole* are scarcely known at all. Is it right—is it consistent with a becoming zeal for the truth, that this state of things should be suffered to continue! Have we not solemn responsibilities resting upon us to use rightly and effectually this powerful instrument which is placed in our hands with which to work the works of God and of humanity! H. S.

TEMPERANCE MOVEMENTS. The clergymen of the different religious Societies in Charlestown, have united to deliver a series of discourses upon intemperance, on successive Sabbath evenings. The first of the series was given by Rev. Mr. Guernsey, Pastor of the Orthodox Society worshipping in a hall at the corner of Green and Bunker Hill Sts. His subject was, Amusements and Intemperance.

For the Register.

THE MARVELLOUS IN REGENERATION.

Regeneration is the reigning subject of most Orthodox preaching, and the object generally seems to make it as marvellous, as awfully mysterious a matter as possible. But now one of the very first sentences of Jesus Christ on the subject tells us there is nothing marvellous in it. His conversation with Nicodemus in iii. ch. of John's Gospel, usually affords the text for these attempts to excite and harrow up the mind with solemn wonder. Yet in that conversation, instead of stimulating Nicodemus' marvellousness (speaking phrenologically), Christ's aim rather appears to be to allay and quiet it. He bids him expressly, almost on entering upon the topic, Marvel not. "Marvel not that I said unto you, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit." Therefore this new birth is no preternatural phenomenon. It is as natural as the wind blowing and producing various effects, which startle no one, though we may not understand all the philosophy of its causes and operations. A renunciation of prejudices—a change of principles—what is more simple and intelligible than this? If we were to read the Scriptures now for the first time, without the prepossessions of the popular theology coloring our vision, should we see any thing more marvellous than this in the figurative expressions of regeneration and the new birth, being born again, and obtaining a new heart, changing the heart of stone for the heart of flesh, &c! All allow that these are figures of speech, when pressed to explain themselves. No sect understands them literally. The only question is, how are they to be translated into literal language? What do the metaphors mean? We have as much right to suppose they mean something natural as another has to suppose they mean something unnatural.

We believe the meaning is very simple—much more so than many passages which cause no stumbling: so that our Saviour not only said to the Ruler of the Jews, Marvel not at it, but speaks of it immediately afterwards as among the first elementary lessons of even earthly religions. "Art thou a master, or teacher, in Israel," said he, "and knowest not these things? If I have told you earthly things, and you believe not, how shall you believe if I tell you of heavenly things?"

This whole conversation of Jesus with Nicodemus has seemed mysterious, and caused much trouble, because it has been read in the same way in which a great many other parts of Scripture have been misapprehended and abused. It has been read as if it were not a conversation with the Jewish Ruler, but with each reader. But each reader is not a Nicodemus, not a Jewish Rabbi, with his mind bloated with Jewish prejudices and pride, and scorning the lowly teacher so different from the conquering, national Messiah he had expected; and therefore each reader has a right to draw no lesson for himself from Christ's asseverations here, but the general one, that to become a Christian, he must of course part with all his errors and prejudices of an anti-Christian character.

This Rabbi had seen the miracles of Jesus, and rationally concluded that no man could do these unless God were with him. He could not hesitate, therefore. He must acknowledge the divine authority of Christ. But he comes to him by night. For he would be secure on both sides, and avoid offending his Jewish colleagues and incurring the obloquy and shame of following the humble Nazarene. But Jesus saw the selfishness and worldliness of his views, and exclaims at once that this bare verbal acknowledgment of him as a teacher from God would never constitute one a disciple of his. "Verily, verily, I say unto you, except a man be born again,"—using an expression the Jews were familiar with long before his time,—"except a man be born again he cannot see the kingdom of God." *Or, according to a newer and less mystical translation,*—cannot discern the reign of God—cannot perceive, cannot know what Christianity is, the divine dominion over the heart and most secret thoughts of men. As if he had said, Ye Jewish leaders hope and suppose the kingdom of God is to be of a temporal nature, and confer upon you particularly great worldly advantages. Unless you renounce the whole structure of your tempers and dispositions built upon such ideas, you will never be able even to conceive what it is; for the kingdom of God is within, it cometh not with show.

Here then we see regeneration is the putting away our false prepossessions respecting Jesus Christ. How different this from the apprehension of those who think they cannot be born again unless they hold fast with the blindest pertinacity the prejudices in which they have been educated, with regard to him. To acknowledge the possibility of a misconception, and to adopt new views of his office, they believe, would forfeit for ever all hope and chance of their regeneration. They should remember Christ's intimation that the very first element in a spiritual birth is to examine whether we have not been in error respecting him, viewing him perhaps as an external Saviour, a Redeemer from outward evil, rather than entirely a spiritual Saviour, redeeming from the evils of a wicked heart.

Jesus then proceeds to beat down the prevailing Jewish misconceptions of the kingdom of the Messiah, and the principles of membership in it. It was not an external kingdom. A man must be renewed in the spirit of his mind to belong to it.

"But," he supposed Nicodemus to answer, "but all we who are Jews may be considered as born again, since this is an expression we apply to baptism, when proselytes from other nations are admitted to the Jewish Church by this rite. They are said to have been born again, and to have received a new soul, and acquired new relations, losing those they had in their unconverted state." Here was a recurrence to the same old Jewish error of resting in external rites and privileges. Therefore Jesus replies that baptism and such like is not enough. "Verily, verily, I say unto thee, except a man be born of water and of spirit, he cannot enter the kingdom of God." Even water baptism was needful for Nicodemus. Some kind of public profession of Christianity, Jesus declares proper and necessary for such as the Jewish Rabbi, coming to him by night, because he was ashamed or afraid to acknowledge him openly; but this public profession was to be accompanied by that of which it was only the outward symbol, namely, a thorough change of principles, or there was no Christian regeneration.

And Jesus then affirms that not only the hea-

then proselyte to Judaism, admitted by the rite of baptism, might yet need regeneration, but the native Jew with all his hereditary pride as one of the descendants of Abraham, the chosen people of God. For natural birth was not spiritual birth. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." We must rest satisfied with no external advantage, with no worldly connections, with no genealogical descent, and no public profession, unless the heart be renovated according to the precepts of the Gospel.

But how shall we know that it is? Can we be regenerated without feeling the finger of God laid miraculously on the heart? Must we not have some sensible perception that this great change has taken place? The effects—the effects is what we shall know it by. There is no surer, no such trustworthy sign. The effects in our lives. "By their fruits ye shall know them." Our Savior says, "Marvel not:" but we should marvel greatly, we should never cease marvelling, if we felt a miracle working within us. "Marvel not" at it, for you will know nothing of it but the effects and outward manifestations, as we have no knowledge of the approach and departure of the wind but in its effects. "You hear the sound thereof, but cannot tell whence it cometh nor whither it goeth," save by its effects; so also is he that is born of the spirit. He can only say with the man whose physical vision Christ restored, "whereas I was blind, now I see."

Of the mode in which the change takes place why need we be troubled to inquire so scrupulously? What if we entertain different theories on the subject; what if one good Christian believes it was a special miracle of the hand of God; and another thinks it improbable that God should now deviate from his ordinary mode of intercourse with mankind, which is through the regular exercise of their natural faculties? Are we sure of the result!—that is the question for us. If we are sure of that, we need not be distressed about the mode and instrumentality.—Are we sure that we have abandoned all principles of action militating with the spirit of Christianity? Then we may leave theologians and fanatics to contend about their philosophical theories and sensible impressions on the soul. We may marvel at their idle, finespun subtilties and far-fetched speculations and angry pertinacity; but we need not marvel that we can be Christians, beloved by men and accepted of the Father, through only following the practical precepts of Jesus Christ because he spoke them and in the name of God. To do, seems from one end to the other of his Gospel, to be the main business of a Christian, not to theorize minutely and ingeniously about the springs of action, as to whether they are touched within us naturally or supernaturally. That is a change well left to him who created us, and who will always take care that the moral machinery he has put in motion within us shall discharge its functions well, by whatever means, if we are faithful to our part and province. The means may be always among those secret things that belong unto the Lord. But duty, the obligation of the sentiment of right, is revealed—revealed in its principle even by nature itself in every human bosom, and in its developments and applications by the New Testament, and therefore that belongs unto us and our children. Let us look to that.

This is a simple rule to judge our Christianity by. There is nothing very marvellous in it. It is not, as has been said by an old divine, a very scholastic and a very ingenious and a very learned thing to bee a good Christian. The only thing marvellous about the matter is that, having so simple a rule to follow, with such urgent motives and such transcendant rewards in time and in eternity attached to it, so few should follow it; while so many follow every other conceivable and inconceivable rule in the name of Christ forgetting only the one test he appointed of discipleship to him. Verily we may marvel at that.

UNION CONFERENCE MEETINGS.

The fifth of the series of Union Meetings of the Unitarian Churches, was held at the Bulfinch st. Church, Sunday evening, which was as densely crowded as on the previous Sunday evening. The Rev. Mr. Lothrop stated that the Hon. James Savage was unavoidably absent, and that he had been requested by the Committee to preside on that occasion. He then offered up prayer, after which the 319th hymn was sung by the congregation. The hymn commences as follows:

"Our heavenly Father calls,
And Christ invites us near," &c.

The Rev. Mr. Lothrop then addressed the assembly, remarking that during the singing of the hymn he could not help thinking that if more of its spirit and influence were breathed into the hearts of men—and if they cherished more of the intimate communion with God the Father, and Christ the Savior, which pervaded every line, how much brighter would be their prospects—how much more promising their hopes—how much happier their lives. Without this spirit life is dark and gloomy. Christ has said that there is but one thing needful; and if he ever spoke the truth, it was when he uttered this sentiment. There is but one thing needful—a heart right with God, stayed upon His promises, filled with His spirit, and obedient to His commands.

The propositions submitted for consideration declare that spiritual interests are real and supreme. But do mankind fully recognize this great and simple truth in all its relations, and at all times? That they do not, the Rev. gentleman had declared at the previous meeting.—And in proof he cited the spirit of benevolence always active in our community, which takes on a material rather than a spiritual form. And here he desired not to be misunderstood. He could most readily acknowledge the excellncee, the importance, and the great value of that form of Christian charity which seeks to relieve the physical wants of the public. When he looked around and beheld our hospitals, and asylums, &c., established for the relief of human suffering, he could view them in no other light than as noble monuments of the Christian faith and love of this community. But there were things more important than all these, in fact, that lie at their very foundation. Much of this benevolence would be entirely unnecessary if all was done that might be done to lay the foundation, deep and strong, of religious faith and principles in the public heart.

All history proves the fact that the most stable form of civil society exists where God is fully recognised and obeyed—and just in proportion as this conviction fastens itself on the minds of a people, in a community be happy, prosperous and progressive—and just in proportion as this conviction is weakened or suffered to die out, will ignorance, recklessness and depravity prevail. The secret of the overthrow of nations is not that their institutions have worn out, or that their territory has been widely extended,—but their downfall has had its origin in the decay of the religious principle in the hearts of the people. Why is it amid all the changes and revolutions of Europe our hopes are so dark and gloomy? It is because of the moral ignorance of the rulers and people of that continent. Could religious truth penetrate all hearts, the difficulties now apparently insurmountable, would be speedily removed. The fact is it that spiritual interests are real and supreme in what concerns the affairs of this life alone is the truth is not generally recognised.

During the past summer an exciting political campaign was carried on. Money and time were expended, and a variety of measures adopted to effect the objects of party. Of these things the Rev. gentleman would not complain, so long as they were legitimately done,—that is in the dissemination of political information, holding of meetings, &c. But he would like to ask the politician if he had ever taken as much interest in a man's soul as he had in a vote. It was the duty of every community which recognises the reality and supremacy of spiritual interests to see to it that they are not entirely neglected.

The Rev. Mr. Osgood, of Providence, was then introduced to the meeting. He remarked that the proposition presented the old antagonism which had existed almost from the creation of the world, certainly from the time of our Savior;—the opposition of spiritual and material interests—of the world that now is in opposition to the world to come. All must feel that peculiar obstacles to the spread of Christianity are encountered at the present time—in the universal attention given to material interests. There is much to admire and commend in the industrious, commercial and enterprising spirit of our times, but is there no ground for apprehension that the community will set up a god of material forms, a kind of nature worship? As he entered the city on Sunday morning, from the North, and saw emblazoned upon an immense granite building, half castle, half cathedral in its style of Architecture, a railroad car, he could not refrain from saying—these and such as these are thy gods, oh! America. He did not wish to discourage an application to temporal matters within their proper sphere, but he would have them subservient to spiritual concerns.

Again, too much of the intellect of our country is devoted to purposes entirely disconnected with religion. The professional man bends all his energies to accomplish merely temporal objects. Even those who adopt the sacred profession too often minister of this world rather than to God. And lamentable indeed is it, that so many are drawn from their sacred calling by the breath of popular applause. Double is the honor due to him who consecrates all his energies and his entire life to a ministry at the altar. Again, pecuniary interests have as an end a life of luxury, of ease, and great is the danger in which the city of Boston stands in this respect.

So much for temperal or material interests.—Now what is the other side. It lies in the one word Christ—the representative of spiritual interests. There had been times of great despondency, when it seemed as if Christ's kingdom would be overthrown; but in every instance it had been found that what first seemed its ruin, had only redounded to its glory, and had opened the way for its further spread. All history abounds in facts proving the truth of this. Now Christianity is not a mere theory, a simple word, but it is a divine power.

The question then arises what must we, as a community, do to subserve the cause of Christianity. Something may be done by both ministers and laity, and the present crisis in this world's affairs renders it imperative that something should be speedily done. The clergy need a more earnest faith—not so much opinion.—The besetting sin of modern preaching is that it substitutes opinions about the truth for the truth itself—carries on discussions about Christ, but does not present Christ himself to the people. A higher professional enthusiasm is demanded, that all the strength of the clergy may be thrown into their labors. And here the laity are at fault in not extending that sympathy to their pastors which shall lighten their labors. Labor hard though they do, clergymen are not sick so much in consequence of their labors, as that they do not labor with the whole heart. It must be shown in all that a minister does, that he does it for the glory of his Master. More fidelity and more enterprise are needed, and might he not ask, more union! in this city.

The Rev. gentleman observed that he had intended to say something of the way in which things should be done, but he would only enter his protest against the too prevalent custom of secularising religious matters—of making the pulpit a lecture-room. The doctrine of the Church, where Christ was all and in all, must be revived, and then should we see commenced the reign of Christ upon earth.

Singing by the congregation followed.

Mr. W. B. Spooner was introduced, who made some remarks upon the evil tendencies of the indecision and uncertainty which exist in the great proportion of minds upon the subject of religion. It was this indecision which hindered men from attending to their eternal interests, and caused them to live on in forgetfulness that there exists a just God who will reward or punish according to the deeds done in the body.

The Rev. Mr. Mussey of Cambridgeport, made a very few remarks upon the great question—What shall I do to be saved? Unless this momentous question could be brought home to each conscience, the meetings held would be productive of very little good. Each individual was accountable to God for the state of mind in which he might leave the meeting, and the question had a most important relation to all present. Religion only maintains its supremacy where something is done, and what must be done, in order that all the means of the Gospel may not be expended in vain. There must be self-consecration to the service of God, and fervent and continual prayer that He would shower down His blessings upon our people.

Rev. Mr. Holland closed with some remarks upon the subject of a committal on one side or the other—either for or against religion, there being no neutral ground. He also expressed his apprehension in view of the present state of affairs growing out of the recent discoveries in California. In the whirl and excitement of the times, it was to be feared that religion would not advance, but that its progress would be greatly retarded.

The Rev. Mr. Lothrop remarked, although he had spoken at length, in the early part of the evening, he could not forbear to remind the audience of two passages from scripture, as follows: "All men are commanded *now* to repent." "Quench not the spirit." He would not enlarge upon them, but would urge all present to bear them ever in mind.

The Doxology was then sung, and the benediction pronounced by the Rev. Mr. Lothrop.

We may remark that the addresses last evening, were peculiarly forcible—that of the Rev. Mr. Osgood was very eloquent. Our sketch affords the reader no idea of the spirit of the meeting;—he obtains merely a few of the points made by the different speakers.

It is contemplated to hold the next meeting in the Rev. Mr. Huntington's church, in Washington street. [Evening Journal.

NEW PUBLICATIONS.

The Boys and Girls Magazine, Edited by Mark Forester.

The January number commences Vol. 3. It has a fine steel engraving of a Lion, and contains entertaining and instructive reading.

The Daguerreotype, Number 7.

This number contains excellent selections, among which are Leigh Hunt's Tour, &c., and the Diary of Samuel Pepys—papers in the highest degree instructive as well as amusing.

Blackwood.

The January number, which we have received from T. Wiley, Jr., commences a new volume. We have read two of the articles, the Caxtons and the White Nile. The former, a continuation of a tale by Bulwer, possesses an absorbing interest; the latter is a glimpse into the heart of Africa, that makes one the more desirous that that mysterious land may be yet fully explored. The expedition alluded to penetrated to four degrees N. L., but reached not the source of that branch of the Nile.

Cholera, by C. F. Hoffendahl, M. D.

Dr. H. recommends the homœopathic mode of treatment, under which he says the mortality in Russia and Germany has nowhere exceeded ten in one hundred,

The Cholera, by Joel Shew, M. D.

Dr. Shew throws all physic to the dogs, and prescribes the water cure. His pamphlet contains a great many valuable facts; we do not know that all would draw the same inferences from them.

The Biblical Repository and Classical Review, conducted by J. M. Sherwood. Third Series, Vol. V., No. I.—whole No. LXXIII. Jan. 1849. New York: Published by the Proprietor, at 120 Nassau street. London: John Wiley, No. 13 Paternoster Row.

The Repository is a Review of long standing as an organ of the Orthodox Congregationalists and Presbyterians, and has been ably conducted. The names of its writers are given in full. There is commenced in the present number a course of articles on Schleiermacher's Religious Views, translated from the German, by Rev. Wm. Hall, New York, which we shall read with great interest. We wish Mr. Sherwood, into whose hands the Repository now passes from Rev. Mr. Bidwell's, success in making it as able and useful a Journal as it ever has been in its palmiest days.

A RANDOM SHOT.

We cut the following from the London Inquirer of December 16. We have often thought that a few copies of a good Geography and Atlas would be of excellent service to our *ancestral brethren* across the water in enabling them to be a little more particular in distinguishing between the parts of this large continent in matters of repudiation, banking &c.

There is something ludicrous in the confounding of Mr. W. B. Calhoun, Secretary of the State of Massachusetts, with Mr. John C. Calhoun, U. S. Senator for South Carolina.

THE PRAYERS OF THE AMERICAN REPUBLIC.

In the proclamation for a day of public thanksgiving and praise, just issued by the governor of the Commonwealth of Massachusetts, to the people of the State, they are among other things advised to pray that God, "will vouchsafe His aid to our fellowmen in the Old World, who are struggling to throw off the oppression of ages, and to regain their long-lost rights."

"That He will in our own country arrest the further extension of Slavery, and open the way in His wise providence for the extinction of an institution, alike repugnant to the rights of humanity, and to that just rule of conduct laid down by the Son of God, binding upon all men, everywhere, of 'doing unto others, as we would that others should do unto us.'"

The proclamation is counter-signed by the slaveholder, W. B. Calhoun.

Aid to the Poor through the Ministry at Large. None more wise, nor more faithful in their distribution of supplies for the poor and needy, can be found than the ministry at large in this city. We learn that they have many more calls for aid, and that they find more needy objects, than they can supply. Let the benevolent reader not forget this channel of benevolence. The office of the ministry at large is still over Ticknor & Co's, entrance School St.

☞ The Publishers of the *Sermons on Christian Communion*, by Living Ministers, edited by T. R. Sullivan, have reduced the price of the volume to 75 cts per single copy, and five dollars for ten copies. Though it has had by no means a limited sale thus far, it has not circulated to the extent it ought. The present inducements, are certainly great to obtain it—31 superior sermons for 75 cents, or, where 10 copies are taken, for 50 cents, and an acquaintance through them with as many different ministers of our denomination, whom it can be the privilege of many to see and listen to only as here represented. In not a few parishe, it is practicable, and it would be for their advantage, to take 10 copies.

Services at Warren St. Chapel. An exceedingly interesting and highly appropriate Discourse was delivered by Rev. Mr. Bartol of the West Church, upon the 13th Anniversary of the Warren Street Chapel on Sunday evening last. We hope to see the sermon in print.

Thursday Lecture. Dr. Pierce preached his hundredth Thursday lecture February 1, with all his usual vigor, on Hannah and Eli.—An excellent practical discourse.

Corrections:—In last Register, in the Notice of Otis Everett, Esq., 1st paragraph 3d line, for "read," put *need*. 2nd paragraph 6th line, for "professed," put *possessed*. 3d paragraph, 4th line, for "often" put *of*. 4th paragraph, 12th line, for "supplying," put supply, and 13th line for "generally," put generously. In 9th line from the close for "21st of January," put 4th.

We should say of the above, for the compositor's sake, that the manuscript copy was indistinct, and that the editor correcting the proof on that day at a distance from the press, and the manuscript in that instance happening not to be sent, he referred back some of the doubtful words to the compositor, but they appeared the same.

There were a good many other typographical errors in the same paper, which we must let pass.

On the outside of this week's paper, 2d column or "edition," read *editor*, and put comma instead of period after the word hermitage, in the 33d line of Mr. Emerson's Poem.

RELIGIOUS INTELLIGENCE.

New House of Worship in Bradford. We learn from the *Puritan* that a fine edifice has been erected for the society of which Rev. Mr. Munroe is the pastor; and of which the students of the Female Seminary under Miss Hazletine form a part. It was dedicated on Wednesday Jan. 10th.

Says the correspondent of the Puritan, "This new church, capable of seating comfortably 750 persons; well finished and furnished throughout according to a plan by the architect, Mr. Bond, has been built within ten months, at a cost of $15,640, including what was paid to the proprietors of the old house, and *brings no debt upon the Society.*

Among the furniture of the house, is a beautiful marble Front, (cost $50,) presented by the Ladies of the Academy.

Rev. H. W. Beecher's Church. The interior of Plymouth Church, Brooklyn, L. I., was destroyed by fire on Saturday afternoon, Jan. 13. The damage is estimated at $3000, covered by insurance. The fire was occasioned by a defect in the furnace flue. It has been resolved to build a new church, and not repair the damage occasioned by late fire, but it has not been determined as yet whether to build on the old foundation or procure a new site.

Accident in Westerly, R. I. The Norwich Courier gives the following accounts of the late accident at Westerly, R. I.:

"It seems that the Congregational Church and Society there have been building a new house of public worship, and had nearly completed it, with the exception that the seats were not yet in. The ladies of the society having voluntarily assumed the responsibility of *furnishing*, and otherwise helping on the completion of the house, had with great enterprise, taste and unwearied pains-taking, got up a fair for the sale of fancy articles. The new church was fitted up and decorated in beautiful style, the tables spread, articles of every variety to please the fancy and tempt the taste, the visitors to the number of about 500, collected, and everything was passing off pleasantly and successfully, when, about nine o'clock, the flooring of two thirds of the church suddenly gave way, and 300 people, with all the tables and other contents of that part of the room, were precipitated twelve feet into the basement below. For a time the scene of confusion, alarm and distress was frightful. But at the end of half an hour it was found that although there were a good many sprains and bruises, a considerable number of dislocations and broken or fractured bones, yet nobody was killed, or, it was hoped, fatally injured.

The central part of the floor gave way first, and as it fell, took something the form of a hopper in a grain mill, so that every body and everything were thrown together in a promiscuous heap at the bottom.—Among the other articles was a stove—whether of wood or coal we do not know—and the dresses of many ladies and clothes of gentlemen, were burned more or less."

The First Universalist Church. The society worshipping under the pastoral care of Rev. S. Streeter, during the repairs of some slight damages by a fire which occurred early in January, have been invited by the New North Society (Dr. Parkman's) to worship with them; and the use of the North Bennett street Methodist vestry has also been offered them for their social meetings and Sunday Schools. These invitations have been accepted in the same cordial spirit in which they were extended.

Mr. Streeter has always had his weekly Conference meetings—we believe on Friday evenings—and we learn they are always well attended, and spiritedly conducted.

GENERAL INTELLIGENCE.

Congressional. The *Pacheco* bill passed on Friday, Jan 19, by a vote of 101 yeas to 94 nays.

A measure is before the House to dispense with *flogging* in the navy.

Southern Convention. The meeting exclusively of Southern members of Congress, to the number of 90, Monday ev'g., Jan. 15, at which an address drawn up by Mr. Calhoun as Chairman of Committee was read, but by majority of 44 to 42 was recommitted without instructions,—was held again, on adjournment, Jan. 22. The attendance was not so large as on the former occasion. Mr. Berrien instructed by the Committee, read an address which was to the country generally, while Mr. Calhoun's was to the South in particular. Mr. Berrien's address was rejected by vote of 33 nays to 26 ayes.

"Mr. Calhoun's manifesto was then taken up and adopted; ayes 36, nays 19. On this final vote but a single Whig, (Mr. Gayle of Ala,) voted in the affirmative."

Among the Democrats Gov. McDowell of Virginia, Mr. McKay of N. C. Mr. King of Ala., Messrs. Cobb, Lumpkin and Iverson of Ga., voted nay. The whole Southern delegation numbering 121, the vote in favor of Mr. Calhoun's Address was very small.

Members of Congress.—From the official vote, in the four districts in which second trials were recently made, it will be seen that in No. 2, Mr. King's majority is 689; in No. 4, Mr. Palfrey lacks only 86 votes of an election; in No. 5, Mr. Allen's majority is 1733, and in No. 9, Mr. Fowler's majority is 171.

Councillors.—The following gentlemen have been chosen to be the Governor's Council:—Thomas Tolman of Boston, Marshall P. Wilder of Dorchester, William Mitchell of Nantucket, Samuel Wood of Grafton, Solomon Davis of Truro, John Aiken of Lowell, George Bliss of Springfield, John Chapman of Salem; and Osmyn Baker of Northampton.

[The last named gentleman has declined the appointment.]

William B. Calhoun was chosen Secretary of the Commonwealth, and Ebenezer Bradbury Treasurer.

A memorial was presented from Harvard, Williams, and Amherst Colleges, for an increase of the school fund in aid of said institutions.

Mr. Cook of Boston, presented the report of the Joint Committee, appointed by the Legislature of 1848 to sit during the recess, and inquire into the subject of insanity. It recommends the construction of a new insane Hospital on the plan of the New Jersey State Lunatic Asylum at Trenton, and at such place as the Legislature may appoint.

Slavery in the District. On Monday, Maj. Gaines of Kentucky presented in the House a memorial from the Mayor and Council of Washington City, asking Congress either to abolish directly, or empower them to abolish, the slave traffic in the District. This created such an uproar and excitement that Maj. G. withdrew it with the intention of presenting it under the rule.

Society for aiding Discharged Convicts. A meeting was held last evening, by the Society in aid of discharged convicts, at Rev. Mr. Clark's meeting house, in Freeman place. Doctor W. Channing, the President, on taking the chair, stated that this society originated in a successful experiment made by a single individual to assist a destitute and friendless man just discharged from the State prison. By loaning him a sum of money sufficient to purchase the implements of his trade which he had learned while in prison, and giving him a long credit with the privilege of re-paying 50 cents weekly; the man was able to sustain himself and family in comfort and respectability.—Following out this idea, and association had been formed for the purpose of assisting every prisoner who might need help after being discharged. It had met with the most gratifying success. A great number had been enabled to get good situations, and had returned to society, industrious useful citizens. The President related many interesting particulars in relation to several cases. He spoke of the means, the resources of the Society. They were individual contributions, and a grant, last year, of $600 by the State. An aged individual of New Bedford, now near 90, who had contributed $100 annually, had about the 1st of the present year, enclosed a check for $200, expressing the fear that he might not live to pay his next subscription, and for that reason had anticipated it.

J. W. Brown, Esq., of this city, next addressed the meeting, giving further facts and arguments in relation to the object, and the interest which the public had in sustaining it, as a preventive of much crime. He was followed, appropriately, by Dr. Howe, the Vice President. Hon. F. C. Gray made an excellent speech.

Amasa Walker, Esq., of the Legislature, then very pertinently addressed the meeting for a few minutes, expressing his great interest in the movement, and his hope that individual and State munificence would be extended to the Society so liberally that all the wants of that interesting and unfortunate class of men would be fully met. It was in accordance with the spirit of christianity. It was the carrying out of the great idea of Human Brotherhood; a practical recognition of the teachings and example of Jesus Christ.

The Treasurer, Mr. Andrew, then made some statements in regard to the condition and wants of the Society in relation to funds, and appealed to all present for their sympathy and assistance. No collection was taken, but all friendly to the object were requested to send in their contributions. The meeting throughout was deeply interesting. [Journal, Jan. 29.

Registration of Births, Marriages and Deaths in Massachusetts. 1848. The returns are so very incomplete, that we will not give the statistics. They are classified with good judgment, and great labor; and we see that a complete registration from year to year would furnish data for principles intimately connected with man's physical good. The *notes* are quite a collection of *facetiae*. The clerk of Westhampton asks for instruction respecting the registering the *occupation* of unmarried young ladies. He says he "can't do better than set it down—preparation for matrimony.

Dedication at Roxbury. The new schoolhouse erected by the city of Roxbury, for the Central School, on Jamaica Plain, was dedicated on Tuesday afternoon, by exercises of an interesting character, as follows:—

The keys of the building were presented to the school committee by Alderman Head, in some brief yet appropriate remarks, which were responded to by Theodore Dunn, Esq., of the local committee of that school.

Rev. Mr. Clapp of West Roxbury offered the dedicatory prayer, and Rev. Mr. Reynolds of Jamaica Plain read the selections from the Holy Scriptures.

Able and interesting addresses were made by Rev. Mr. Slafter of the School Committee, Mayor Dearborn, Rev. Dr. Steers, Rev. Mr. Hague.

The vocal exercises were performed by the pupils

This building is situated at the corner of Burroughs and Brewer streets, and is regarded as the model school-house of the city. It was originally designed by Rev. Mr. Slafter, we believe, and cost about $13,000. Messrs. H. A. & A. W. Folsom were the builders.

Pauperism in Massachusetts. We have received from the Hon. Secretary of the Commonwealth, an "Abstract of the Returns of the overseers of the Poor in Massachusetts for the year ending Nov. 1, 1848." The following are the important statistics:

Number of towns making Returns, 174; number making none, 41. Whole number of paupers in these 174 almshouses, 18,693.

"Of these 7,413 were foreigners, 6,707 of whom were from England and Ireland —The whole number of State paupers (which includes foreigners and natives of other States,) was 9,431. The remainder [7,166,] had a legal settlement in the Commonwealth. The number of foreign paupers who have come into the State during the year is 1,494.

The average number supported in the almshouses during the year was 4,028, at an average weekly cost for each pauper of $1,01 34-119. This after deducting the value of the pauper labor, which amounted during the year to $16,232. The number of persons aided and supported out of the almshouses was 9,817, at an average weekly cost for each pauper of $1,07 7-19.

The number of persons in the several almshouses during the year, who were unable to perform labor, was 4,057.

The number of insane relieved or supported was 611, and of idiots 324. Paupers by reason of insanity or idiocy, 729.

The proportion of paupers made so by intemperance in themselves or others, was 9567, or more than one half of the whole number of paupers!

The net amount of expense of relieving and supporting the paupers $372,749 75.

The estimated value of the several almshouses established was $1,056,494."

Acres of land attached to Almshouses 16,667.

Foreign News. The Steamer *Canada* arrived in New York Harbor on Monday evening last.

England. The Gold fever had reached Great Britain, and ships were up for Francisco from London, Liverpool, Glasgow, and the Liffy. The excitement, it is said, exceeds anything before witnessed.

The cholera in Glasgow on Wednesday 17th ult. reached the number of 318; 119 of which proved fatal. Total number of cases in the country 6506, of which 2948 had proved fatal. There had seemed at one time to be an abatement, but the tide of death was swelling again.

France. The new President seems occupied in giving grand receptions to men of eminence of every shade of political opinions. When he appears in public the populace receive him with every demonstration of respect, and his urbane manners towards all classes, gain him friends everywhere. The President has determined that the list of candidates for Vice Presidency shall be M. Odillon Barrot, Abbitucci and Bonlay de la Dearthe. M. Odillon Barrot will undoubtedly be chosen by the Assembly. Addresses are pouring in from all parts of the country, requiring the dissolution of the Assembly. A collision is foreshadowed between the co-ordinate power of the President and the Assembly.

The report that the wine dealers had gone with a petition against the re-establishment of the old law, subjecting their stock to be tested, measured and examined, caused considerable excitement and dissatisfaction. This law, which before the revolution of February, formed the security of the public against being poisoned by deleterious stuffs, under the name of wine or brandy, was abolished by the all-destroying provisional government, and now that it becomes necessary to restore it, those fellows, who not only deal in horrible drugs, but whose houses are the haunts of conspirators, are endeavoring to raise the neighborhood by giving a political turn to a mere police question. Attempts were made to raise the cry of "*Vive l' Empereur.*"

Italy. It is said that the Pope is in great despondency at Gaeta. Austria, Naples and Spain, seem to be forming an alliance, with a view to aid him.

The Roman Chambers closed their session on the 26th ult., and on the 30th a decree was to appear convoking a Constituent Assembly on the 5th January, and to enact that the election to the Assembly should take place on the 21st instant, by universal suffrage and ballot; that the Assembly should be of 200 members, paid at the rate of two crowns a day, without property qualification.

A third papal protest is expected. It is reported there is great dissension between the Cardinals and the Pope. Lambruschina and Anuneli urge the Pope to an armed invention to which the Cardinals are opposed.

☞ THE FEBRUARY TRACT OF THE UNITARIAN ASSOCIATION, is "Moses and the Law, by Samuel Osgood"—one of the best and briefest vindications of the greatest of Judea's great men. In a graceful and striking manner it shows the Divine illumination of the Lawgiver from the purity of his doctrine, the power with which he established his Law, the testimony of Jesus in his behalf, and especially from the character of the message itself. This latter point is treated with great fulness and decided ability. Will not our friends help to give this very seasonable essay a run on a subject we have much neglected the widest circulation? Individuals that do not need their copies of the tract should distribute to those who do; and five thousand ought to be bought and scattered at a distance, and that additional effort may make up a little for the time we have lost.
feb3

☞ REV. CHARLES SPEAR will deliver an Address in the Universalist Church in Canton Street, next Sabbath evening, on the Reformation of Discharged Convicts, at 7 o'clock.

The meeting will also be addressed by other speakers.

The object of the meeting is to aid the Prisoners' Friend.

A collection will be taken up for that purpose.
feb3

☞ INDIANA STREET CHURCH. The Rev. T. Starr King, will preach in this Church, next Sunday evening, Feb. 4. Services to commence at seven o'clock.

☞ A contribution will be taken in aid of the church. feb3

☞ SUNDAY EVENING MEETING. Change of Place. The adjourned meeting of the Unitarian Societies, will be held at the South Congregational Church, (Rev. Mr. Huntington's,) on Washington Street, next Sunday evening, Feb. 4, at seven o'clock precisely.

On account of the crowded state of the meetings, those that desire seats will find it necessary to attend early. feb3

MARRIAGES.

In this city, 25th ult, by Rev J. T. Sargent, Mr John Kirker to Miss Susan Hutchinson.

In this city, 21st ult, Mr Benjamin S. Bosworth to Miss Harriet M. Lyford.

23d ult, Mr Warren A. Rogers to Miss Marth Ann Austin Whitney.

At Jamaica Plain, 25th ult, Mr J. Richards Weld to Miss Mary Prescott, all of J. P.

In Waltham, 17th ult, Mr Theodore H. Wheeler of Framingham to Miss Rachel Emerson of Waltham.

In Salem, 25th ult, by Rev Mr Frothingham, Mr Edward A. Smith, Jr., to Miss Rachel R., daughter of Mr T. Putnam Derby.

In Athol, Dec. 7, by Rev S. F. Clarke, Mr James A. Lord to Miss Rosella Young, both of Templeton.

Jan. 3d, Mr Amos T. Strattan to Miss Eleanor Strattan, both of Athol.

Jan. 15th, Mr Albert Farr to Miss Almeda Rich, both of Athol.

In Marlboro', 18th ult, by Rev Mr Alger, Mr Samuel Hammond to Miss Mary L. Howe.

In Monson, 23d ult, Mr S. G. Damon of Boston to Miss Julia D., daughter of Austin Fuller, Esq., of Monson.

In Lowell, 22d ult, Mr George A. Elliot to Miss Ann D. Rogers, daughter of the late Col. Henry N. Rogers of Boston.

In Portsmouth, N. H., by Rev A. P. Peabody, Mr Elijah Moore to Miss Sarah Ann Mullican, both of Salem, Mass.

In Bellows Falls, Vt., Mr Alfred O. Lindsey to Miss Caroline E., eldest daughter of Abraham Andrews, Esq., of Charlestown, Mass.

DEATHS.

In this city, on Wednesday, 24th ult, Samuel Salisbury, Esq., aged 79 years—eminent for his integrity and private virtues. Mr. Salisbury was one of our oldest and most respected merchants, as was his father before him. His father was an importer of English goods, when the Revolutionary war commenced; and the son commenced business in connection with the late Stephen Higginson, about the year 1790, and remained, more or less concerned in the same business, for the most part, until within twelve or fifteen years. Mr. Salisbury belonged to a race of merchants which have now nearly all passed off the stage.

23d ult, George Phillips, youngest son of Samuel R. Smith, 3 yrs 7 mos; of scarlet fever, Mary Frances, eldest child of Samuel and Mary M. Shepard, 2½ yrs.

17th ult, of consumption, Mrs Sarah D., wife of Samuel Swett, 31.

25th ult, Martha Jane, daughter of F. A. and M. A. Hawley, 1 yr.

In Dorchester, 25th ult, James, son of Henry and Sarah B. Humphreys, 15 yrs.

In Somerville, 24th ult, Mr John H. Durgin, 33—formerly of Portsmouth, N. H.

In Salem, 23d ult, Capt Thomas West, 71.

In North Andover, 12th ult, Horace D., 10 yrs, 7 mos; 20th ult, Charles J., 12 yrs, 1 mo; children of Charles and Priscilla Chickering.

In Cohasset, 13th ult, Capt Bela Bates, for many years a master ship builder of that place, 77.

In East Medway, 18th ult, Henry Jackson Arnold, of Charleston, 24—a member of the senior class of Dartmouth College.

In Marlborough, 18th ult, of consumption, Mr William M. Proctor, formerly known as one of the company of Tremont Vocalists.

In Danvers, 21st ult, after a short illness, Rev Petrus S. Ten Broeck, 57, formerly Rector of St. Paul's Church in Portland.

In Woodstock, Vt., 15th ult, Jabez Bennett, Esq., a native of Middleboro', Mass., 94.

In Fredericksburg, Va., 20th ult, David Hale, editor of the New York Journal of Commerce, 59.

In Cincinnati, on the evening of the 24th ult, Margaret Adeline, daughter of Edward and Mary W. New hall, 19 yrs.

CHRISTIAN VIEWS, OR DISCOURSES,—Practical and Devotional, by the Author of the Christian Layman.

For sale by CROSBY & NICHOLS, and at the Office of the Christian Register. 3tis3tos feb3

BOY OF MOUNT RHIGI.—CROSBY & NICHOLS will shortly publish a new edition of Miss Sedgewick's new book The boy of Mount Rhigi. This is one of the best of Miss Sedgewick's juvenile works. The first edition of 1500 copies was exhausted in a few weeks.
feb3 1is2os 111 Washington st.

PEOPLE'S JOURNAL. New Volume. The Subscribers have just received a few copies of the People's Journal from the commencing of the new volume in July last. Terms the same as formerly, $2 50 a year.
CROSBY & NICHOLS, Agents for N. Eng.
feb3 1is2os 111 Washington st.

THE MIRROR OF NATURE, by Furness.—The Mirror of Nature, a Book of Instruction and Entertainment, translated by Rev. Dr. Furness, $1 25. A fresh supply just received by
CROSBY & NICHOLS,
feb3 1is2os 111 Washington st.

NO. 8 DAGUERREOTYPE. This day published.
CONTENTS.
Norfolk Island.
The Arctic Expeditions.
A Visible Beranger.
Lord Mayor's Day.
Hunting in Western Texas.
The Jury System.
Allegorical Origin of Precious Stones.
Goethe's Campaign in 1792.
Literary and Scientific.
Intelligence.
Published twice a month by
CROSBY & NICHOLS,
feb3 1is2os 111 Washington st.

THE CHEAPEST UNITARIAN BOOK PUBLISHED. The Publishers of Sermons on Christian Communion, in order to give the volume as wide a circulation as possible, have concluded upon a reduction of the price. It will hereafter be sold at 75 cents, or 10 copies for five dollars. Just half of the former price. The Sermons are by the most eminent Clergymen of the Denomination and are all practical in their character.

The Volume compriaes 500 pages large 12mo, and is substantially bound in cambric.
CROSBY & NICHOLS,
feb3 1is2os 111 Washington st., Boston.

THE CHURCH IN EARNEST;
By John Angell James.
18mo. Cloth. Price 50 cents.

"A very seasonable publication. The Church universal needs a re-awakening to its high vocation, and this is a book to effect, so far as human intellect can, the much desired resuscitation." [N Y. Com. Adv.

"We are glad to see that this subject has arrested the pen of Mr. James. We welcome and commend it. Let it be scattered like autumn leaves. We believe its perusal will do much to impress a conviction of the high mission of the Christian, and much to arouse the Christian to fulfil it. The reader will feel that he is called into the Church of Christ, not to enjoy only, but to labor, and that his Master's business is not a business to be approached with an indifferent heart or a feeble hand." [N. Y. Recorder.

"We rejoice that this work has been republished in this country, and we cannot too strongly commend it to the serious perusal of the churches of every name." [Christian Alliance.

"Its arguments and appeals are well adapted to rouse to action, and the times call for such a book, which we trust will be universally read." [N. Y. Observer.

"Mr James' writings all have one object, to do execution. He writes under the impulse—Do something, do it. He studies not to be a profound or learned, but a practical writer. He aims to raise the standard of piety, holiness in the heart and holiness of life. The influence which this work will exert on the church must be highly salutary." [Boston Recorder.

"As far as we have examined this book, and examined its plan, we have seen nothing to condemn and much to approve. There are some illustrations of the truth which the writer wishes to convey, which will be found very valuable for their exceeding *poetical* tendency." [Christian World, Boston.

☞ *A liberal discount to pastors and others who buy by the dozen for circulation among their people.*

GOULD, KENDALL & LINCOLN,
jan20 3t Publishers, 59 Washington st.

New Fashionable Upholstery
AND FURNITURE STORE.

EDWARD HIXON,
170 Washington Street, Boston,

WOULD inform his friends and the public that in addition to his Store No. 71 Cornhill, he has taken the spacious building 170 Washington Street, opposite Bromfield Street, where will be found at all times the

CHOICEST COLLECTION OF UPHOLSTERY GOODS AND CABINET FURNITURE,

Manufactured from the best of stock. Particular attention paid to the seasoning of wood and putting together all kinds of PARLOR, LIBRARY AND CHAMBER FURNITURE, in fashionable style, and in such faithful manner as to stand furnace heat.

E. H. would also inform his friends that he has made an arrangement with Mr. ABRAHAM KIMBALL of Salem, of the late firm of Kimball & Sargent, to superintend the Store 170 Washington Street.

☞ In accordance with the above arrangement, the subscriber has removed to Boston, 170 Washington Street, where he will be pleased to wait upon his friends and old patrons, and execute any orders that they may entrust to his care.
dec2 1yis ABRAHAM KIMBALL.

Samuel Ingalls, M. D.
TREATMENT OF LUNG DISEASES,
and others, *not cured* by medicine alone.

DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.

Office and Residence, No. 15 Montgomery Place, near the Tremont House. 1stf nov4

ECLECTIC MAGAZINE. The Eclectic Magazine of Foreign Literature is published

THE POET'S CORNER.

WALL FLOWERS.

"They smell sweetest by night-time, thae flowers; and they're maist aye seen about ruined buildings."
[EDIE OCHILTREE, *in the Antiquary.*

Sweetest by night: like gracious words
That scent the sacred page;
But freeliest pour their perfumed store,
In sickness, grief and age.

Seen most by ruins: like the love,
That gave itself for all;
Yet closest clings to guiltiest things,
As Magdalene, or Saul.

RIVERSIDE, December, 1848. G. W. D.

PRAYER.

"I asked God to show me my duty,
And give me a penitent heart;
To shine from his dwelling of beauty,
And bid all my doubtings depart.

For sin had o'erwhelmed me with sorrow,
Till terror and guilt and despair
Had shrouded my sky for to-morrow—
And where should I go, but to prayer.

MISCELLANEOUS.

For the Register.

AN ADDRESS.

READ TO A BIBLE CLASS, CONNECTED WITH A SUNDAY SCHOOL IN THIS CITY, AT THEIR QUARTERLY MEETING HELD AT THEIR TEACHER'S HOUSE ON THURSDAY EVENING, JAN. 18, 1849.

My Young friends: If, at any time, we were to look out upon the wide and trackless ocean, and catching a view of a fine ship, and observing her appearance and movements, should find, that without rudder or chart, without pilot or compass, she was *drifting* down the current at the mercy of the wind and the waves,—should we not feel deep anxiety for its fate! Should we not feel morally certain that she would never reach her destined port in safety! Should we not feel morally certain rather, that in this *drifting*, she must ere long, strike upon some sand-bar, some fatal rock, and go to pieces, as melancholy a wreck of as beautiful a thing as ever was fashioned for, or glided over the waters!

It is the same, my young friends, with every moral spectator, who looks out upon the Ocean of life—which is as wide and as trackless as the briny deep itself—and should observe if with only the slightest glance a young man or a young woman, setting out on the voyage of life, without an education in which is included a proper degree of moral and religious knowledge. *Without* this the spectator would know that such persons must *drift* down the current of life, at the mercy of the winds and the waves of temptation and trial, of darkness and death, of corruption and crime,—and consequently, that their shipwreck was almost as a matter of course,—unavoidable and inevitable. He would see, that they were like a ship without chart or compass, rudder or pilot;—and while those on board might flatter themselves with the idea that somehow or other they should eventually drift into some safe harbor, the spectator would see that it was a hope without any substantial foundation.

What then is this knowledge which is so much wanted,—which is so indispensable to every voyager on the Sea of life! It is the knowledge of our nature,—our duties, and our final destination. This is the knowledge which is as indispensable to a safe and happy voyage of life, as those instruments to which we have alluded are, in a common vessel, if a fatal shipwreck would be avoided.

My young friends, there are three questions which every human heart at some time or other, yearns to have answered,—and without an answer to which, no human heart is ever satisfied, or entirely at rest.

What am I? Whence came I? and, Whither am I going! These three,—the knowledge of which, and their true answers include the elements of safety and happiness for the present and future life, of every human being. And these three questions are only other words for those three propositions before alluded to,—our nature—our duties—our final destination. These must be clearly and correctly understood, if we would make a successful and happy voyage of life. If we would escape shipwreck, and, instead of drifting down the currents of life at the mercy of what we call accidents and chance,—and which, sooner or later, are sure to batter our ship to pieces,—we must possess ourselves of this knowledge,—and we must take it with us, as chart and compass,—as rudder and pilot,—and then we may hope to guide our bark, through all the tempests which may assail us, and all the dangers which may threaten us, come from what quarter they may, into the port at last of peace and of Heaven.

Now, where are we to obtain this knowledge! Not at our day schools; for at most, we can obtain there but a slight degree of knowledge on these important subjects. This is not at present their purpose. It is true indeed, as Edmund Stone the great mathematician once said. Teach a boy to read, and there is nothing which he *may* not afterwards learn. At the day school, we are taught to read,—and this is an instrument by which we *may* gain every other kind of knowledge, and among others, that knowledge, which I have described, as so important. But of themselves, the knowledge of reading and arithmetic,—of grammar and geography,—of history and natural philosophy and all the other branches taught at our day schools is not that knowledge of which I have spoken. The acquisition of those do not give us a knowledge either of our natures, duties or destination. They are the instruments,—the means by which those may be acquired,—but they do not give us that knowledge itself. If that knowledge is ever to be acquired,—it must be acquired at some other place or places than at our day schools, as good as they are, and as indispensable and valuable as they are for other purposes.

In view of this great fact, the Sunday School undertakes to impart to those who attend it, a knowledge of those great principles to which I have now called your attention. For this purpose it opens to you the Sacred Scriptures,—the Bible,—because this is the only book, which contains any true or certain account of our Natures—of our Duties; and of our final Destination. On this account, and for other reasons, we call it Divine. God alone understands our natures. God alone can teach us our duties. God alone knows our destination. In the Bible, he has revealed in great mercy, a knowledge of those things to us. In the Old Testament, we have an authentic account of his dealings with, and his Revelations to the world in ancient times; and in the New Testament, we have full and clear Revelations of man's nature, duties and destination adapted to his condition and wants in the "fullness of times." The Old Testament is still, and will ever be valuable to us for Instruction, Reproof, Correction and other important religious purposes,—but the New Testament,—the Gospel of Jesus Christ,—the glad tidings which he brought from Heaven, is that Book which chiefly concerns us. It is the chart of our faith. It is the sheet anchor of our hope. Without it we are "poor and naked and miserable" enough; but with it, we are rich indeed. It makes known to us most clearly and beautifully, our nature, our duties and our final destination,—the place from whence we start,—the course which we are to follow—and the haven for which we are to steer, and where we shall rest at last. By it, we can learn what we are—the children of God. By it we can know what are our duties to Him who in mercy created us, and to those, our brethren—his children, by whom he has surrounded us. By it, we can learn that we are destined to immortality, and the kind of preparation which is necessary that we may make that future state of being a happy one.

This book, therefore, my young friends, which is of so important a character to all of us, is one which we should understand in all its aspects, and in all its parts. It is on this account, that I have endeavored, in some of my recent lessons, to set forth some of the proofs by which you may be assured that it is an authentic book; that it was written eighteen hundred years ago; that it contains the life of our Savior, drawn up by those who lived with him at that time, remote as it was; who journeyed with him; who were his companions and friends; who remembered and wrote down its truths as they received them from his lips; who embodied the facts, the wonderful facts which he performed while on earth, and which they witnessed with their own eyes; and that the books which it contains, written only a few years after his death, have been copied and recopied times without number; translated and retranslated into almost every language under heaven; printed and reprinted in uncounted editions; transmitted under the superintendence of a wise providence from generation to generation: and that we have it now in our own language, in substance the same as it came from the lips of our Savior, and word for word, as it was originally prepared, except in those unavoidable differences which are always necessary in translating from one language to another.—In substance it is the same. The great doctrines, the sublime principles, the wonderful works he performed, and the divine revelations which Jesus made to the world, are all there, and for the most part in the very words in which they were uttered by him or penned by the Apostles and other writers of the New Testament.

This important truth, this great fact I have endeavored to impress upon your minds; and if I continue my work, I shall desire to prove also that all which the New Testament contains is undeniably true; in other words, that it is not only an authentic book, but that all its statements are credible, worthy of our entire belief; and if thus authentic and true, in its facts and principles, then Divine, and coming from God, claims from us the deepest, the most profound regard, as by its study we can understand, as we have said, our nature, our duties, our destination. In other words, we can there learn, and there only, what by nature we ARE as moral and accountable beings, what we have to DO, in order to be successful and happy in the present life; and finally where we are to GO, and the preparation which is necessary to secure us happiness in that life which is to come.

Herein is the object and advantage of the Sunday Scool. It is a place, and, for young persons there is no other, at present like it, where we may acquire this branch of important knowledge; where we may obtain instruction if we need it in the evidences upon which our faith is founded, and finally, where we may study the Holy scriptures themselves, and by the assistance of our teachers, be thoroughly instructed in the nature which God has given us, the duties which he has seen fit to lay upon us; the penalties we shall incur by a disregard of them, and by the performance of which, and in no other way, we may glide down the stream of life in safety, escape, if not from all its adverse winds and conflicting currents which are designed for the discipline of our faculties and ultimate good,—escape certainly from its dangers and its shipwrecks, and instead of drifting down the stream at random, sure almost to be lost, may sail forth with a fair wind, and our sails all set, and having a full knowledge of the quicksands, the whirlpools, and the fatal rocks which we are to avoid, may steer our course straight on in the pathway of safety, without a fear of shipwreck or danger, for the port and the bliss and the welcome of heaven. P.

MY MOTHER—A LESSON OF CONFESSION.

I was the youngest of nine children, and was eleven years old. My mother was sick. Her physician thought she would hardly recover. I learned his opinion early in the morning; I was agitated, then sad. I went alone. I tried to pray, but could not. I afterwards tried to be gay, but my heart said, of "laughter, it is mad." I went to school, morning and afternoon, but I could not learn my lessons, nor fix my mind on my books. I never spent a more unhappy day. I had the best of mothers. The thought of soon seeing her face no more, no doubt affected me, and under some circumstances would have moved me deeply. But this was far from being my chief sorrow, I also dreaded another visit of death to our family. Once only had he been there, and that was a sad time. Yet I could brace my nerves to see even my mother die; at least I thought I could. Perhaps I was mistaken.—Nor had I a fear concerning her eternal happiness. I had seen her walking with God ever since I could remember. I knew how tender was her conscience, how consistent was her life, how firm her faith. It never occurred to me that she would not be saved. Yet I spent a day of anguish; my conscience and my heart were in fearful conflict. Do what I would, go where I might, I was miserable. Do you ask what troubled me? I answer, one thing alone: at least that one thing, like Aaron's rod, swallowed up all others. Conscience told me that I had often disobliged and disobeyed my good mother, and that if she should now die, I should go through life with a conscience accusing me with ingratitude to her. Yet I was too proud to ask her forgiveness. Conscience said, "you must ask her pardon." My proud and stubborn heart said, "I will not do it." Many pleas and excuses did I frame, such as that I was quite young, and that I was no worse than many others. Sometimes for a little while I felt satisfied with my excuses. I found considerable relief for perhaps half an hour, from the thought that I had not disobeyed her for some months past. But conscience returned to the charge with renewed vigor and I saw nothing but self-reproach and misery before me through life, unless I humbled myself, and that speedily. Not a tear had I shed, not a tender emotion had I felt all day. As the sun was going down I made up my mind to do as conscience bade me, whatever might be the result. I felt that my mother's forgiveness might be rightfully withheld. But I knew she was my mother and had a mother's heart.—Knowing that she was commonly alone about twilight, I quietly stole into her room. She was lying placidly, and holding out her hand, she kindly said, "how are you, my son!" I made no answer, but sat down, and covered my blushing face in the cover of the bed. Seeing that something distressed me, she said, "what is the matter, my child!" I succeeded in saying, that I feared she might not live long, that I knew I had grieved her by my misconduct, that I was greatly ashamed of my past disobedience to her, and that if she should die without expressing her forgiveness to me, I should be miserable through life. At this she pressed my hand, and said: "My child, I have nothing against you. If you have disobeyed me, I do not remember it now. At the time, I reproved or corrected you in the way I thought right. I always loved you, my son. I have nothing now to forgive you. But I give you a mother's, perhaps a dying mother's blessing. Now my tears flowed in torrents. I never was more ingenuously sorry. My heart was all dissolved. I never had hated disobedience to parents, and especially my disobedience to my parents, as I did then. Yet I loved my mother as I had never done before. I was happy in the favor of such a mother. I was full of joy and wept on. For a long time my feelings remained subdued and tender. I determined that I never would disoblige her again, and though she lived till I was nearly eighteen years old, I never did knowingly act counter to her wishes again but once. That one act grieved me more than I can tell.—With many tears I asked and obtained her pardon for it. Though she has been dead eight and twenty years, and though I am now a grey-headed man, I am ashamed of it. Yes, though I have hope in Christ, and hope that I glory in the cross, I often say of my many childish sins, and of this one in particular, "O God, remember not against me the sins of my youth." [N. O. Presbyterian.

EYES AND NO EYES, OR THE ART OF SEEING.

"In one of those children's books which contain reading for the manliest, and which we have known to interest very grave and even great men, there is a pleasant chapter entitled *Eyes and no Eyes*, or the *Art of Seeing*. The two heroes of it came home successively from a walk in the same road, one of them having seen only a heath and a hill, and the meadows by the water side, and, therefore, having seen nothing; the other, expatiating on his delightful ramble, because the heath presented him with curious birds, and the hill with the remains of a camp, and the meadows with reeds, and rats, and herons, and king-fishers, and sea-shells, and a man catching eels, and a glorious sunset.

"In like manner people may walk through a crowded city, and see nothing but the crowd.—A man may go from Bond street to Blackwall, and, unless he has the luck of witnessing an accident, or get a knock from a porter's burthen, may be conscious, when he has returned, of nothing but the names of those two places, and of the mud through which he has passed. Nor is this to be attributed to dulness. He may, indeed, be dull. The eyes of his understanding may be like bad spectacles, which no brightening would enable to see much. But he may be only inattentive. Circumstances may have induced a want of curiosity, to which imagination itself shall contribute, if it has not been taught to use its eyes. This is particularly observable in childhood, when the love of novelty is strongest. A boy at the Charter House, or Christ Hospital, probably cares nothing for his neighborhood, though stocked with a great deal that might entertain him. He has been too much accustomed to identify it with his school room. We remember the time ourselves when the only thought we had in going through the metropolis was, how to get out of it; how to arrive, with our best speed, at the beautiful vista of home.—And long after this, we saw nothing in London but the book shops." [Leigh Hunt.

A FLOWER PUT IN THE WINDOW.

"A tree or even a flower put in the window in the street of a great city, sheds a harmony through the busy discord, and appeals to those first sources of emotion which are associated with the remembrance of all that is young or innocent. They present us with a portion of the tranquility we think we are laboring for, and the desire of which is felt as an earnest that we shall realize it somewhere, either in this world or the next. Above all, they render us more cheerful for the performance of present duties; and the smallest seed of this kind, dropped into the heart of man, is worth more, and may terminate in better fruits, than anybody but a great poet can tell." [Ibid.

ENTHUSIASTIC GREETINGS OF LOUIS NAPOLEON.

On the 24th of Dec. a grand review of the troops and National Guards took place at Paris; and on this occasion the President made his first public appearance. At ten o'clock the President left the Palais de Elysee, attended by the Minister-at-War, and followed by a numerous and brilliant staff, amongst whom was General Lamoriciere. Louis Napoleon wore the uniform of a general of the national guard with the *cordon* and star of the legion of honor. A long white plume floated from his hat, which, however, he almost constantly held in his hand as he returned the salutations from the armed force as well as from the people. He looked well, notwithstanding the coldness of the morning. Slight flakes of half melted snow began to fall about half-past ten o'clock. He rode at a slow pace along the line, appeared to sit his horse well, and returned with grace and much dignity the acclamations with which his presence was greeted. He proceeded from the Place de la Concorde slowly and steadily towards the Madeleine, preceded by a detachment of mounted national guards. He then turned to the right, and went in the same manner along the boulevard, entered the Rue de la Paix, and proceeded to the Place Vendome, where the fourth legion was drawn up in double line parallel to the Place ready to receive him.

The acclamation which greeted his presence on the Place de la Concorde, the Rue de la Revolution (*cidevant* Rue Royale) and the Boulevard, were certainly such as must have been gratifying in the extreme to him and his friends; but they were little in comparison with the burst of enthusiasm which hailed his appearance on the spot at the summit of which, the beautiful column, the Emperor Napoleon overlooks the vast extent of Paris. The cries of "Vive Napoleon!" "Vive Louis Napoleon!" were deafening; but when, at the moment he came in front of the statue and stopped—it was but for a second or two—reined up his horse for an instant, and gently and most graciously inclined his head before the hero, not a man, woman, or child of the vast crowd that thronged the place, but joined in that immense shout of "Vive Napoleon!" The feeling was absolutely contagious, and you might have seen the tears start from the eyes of the old and rugged-looking men. As for the gentler sex—were their votes alone to settle the matter, it is doubtful what height of dignity or power the admired of the land might not aspire to.

The President then proceeded to the gardens of the Tuileries, and to the Champ-Elysees, returning to the Place de Concorde, where the entire force slowly defiled before him. An old trumpeter of the Imperial Guard dressed in the full uniform of that corps, was enthusiastically cheered by the people. From the manner in which the armed force was stationed in the streets, squares and quays, and the immense length of ground they occupied, it would be difficult to give the exact number of those under arms. They could scarcely be under 100.000 men; some fix them at 120,000, and others only from 85,000 to 90,000. With two or three exceptions, the cries were "Vive Napoleon!" "Vive Louis Napoleon!" only. The exceptions consisted two or three men, *en blouse*, in the Place Vendome, at the moment the President passed, adding to the cry "Vive la Republique." This reception of the new President must certainly have been gratifying to his feelings. No doubt a good deal might be attributed to old recollections; but much also to his own bearing on this his first appearance before the army, and which was graceful, engaging and dignified. [London Times.

DEATH OF THE PASTOR OF THE PORTUGUESE EXILES.

The following account of the death and burial of the Rev. Arzenio Nicos De Silva, pastor of the Portuguese exiles, has been prepared by the American Protestant Society:

It is with unfeigned grief that we announce the death of this beloved and excellent man.—He died January 10th, at 3 P. M, at forty-nine years of age. At the time of his death he had been here about six weeks. We can only now state that Mr. De Silva was once a merchant of princely wealth at Madeira, surrounded by all the comforts and luxuries that make life desirable to worldly men. After Dr. Kalley had commenced the circulation of the Bible, and he, with a number of converts, was cast into prison, Mr. De Silva became a convert to the Protestant faith. For this he was compelled to leave Madeira, and with many others sought refuge from the violence of persecution in Trinidad. In doing this he sacrificed his wealth, and was painfully separated from his wife and only daughter, who are yet Romanists in Madeira. By the Protestant ministers there, he was ordained a minister, and constituted pastor of the Portuguese refugees, and in his ecclesiastical relations was connected with the Free Church of Scotland. From Trinidad he came to New York, having two objects in view; one was to regain his health, already prostrated by disease, and the other to seek a home for his homeless countrymen now in Trinidad. In the wise and mysterious providence of God, he has not been able to accomplish either of these objects. He has been suddenly called by the great Master to other and brighter scenes. In his last days, when under the severest sufferings of disease, those Christian graces, faith, hope and patience, were prominent in all his experince and in all his conduct. It was an affecting and animating sight to view this man of God as he went down to the grave, with unshaken faith in Jesus, the Resurrection and the Life.

The funeral of this beloved pastor was attended January 12th, in the Reformed Dutch Church, corner of Fourth street and Lafayette Place, New York. Rev. Dr. De Witt, one of the pastors of the church, and President of the American Protestant Society, read the 11th chapter of Hebrews, and offered the first prayer. Rev. H. Norton, Secretary, addressed the audience on the life and character of Mr. De Silva. Rev. Mr. Gonsalves, Missionary of the Society, addressed, in their own language, the Portuguese exiles who were present to mourn over the death of their beloved pastor. At the close of this, all the Portuguese present (about forty) rose and sung a hymn in their own language. Every eye in the congregation suddenly filled with tears as the notes of these homeless and persecuted disciples fell upon the ear. The singing was so devotional and hearty, and there was such a sublimity in their rising when suffused with tears and their hearts overflowing with grief, that no one could resist the subduing influence of the scene. The meeting was then closed with prayer by the Rev. Dr. Dowling, of the Baptist church, and the benediction by the Rev. Dr. Knox, of the Dutch Reformed Church.—The body of this first martyr from Madeira was then buried in the vault of the church, there to await the resurrection of the dead in the last day. Beloved, blessed man, thou art now at rest! We have not language to express the heavenly impressions and associations connected with these funeral exercises. The occasion was rare in the history of the church, and the only one of the kind that has occurred in our country. We seemed to have returned to the primitive ages, and to mingle with the primitive converts, and to be in the midst of Bible scenes. God grant that the influence of that hour may long be felt—may be abidiug as life itself!

IMPORTANT ASTRONOMICAL DISCOVERY.

The Magnet clock, spoken of recently by some of the papers, has been made the subject of an official communication from Lieutenant Maury to the Secretary of the Navy. The Lieutenant recommends that the National Observatory at Washington be furnished with one. He thus describes the invention and its value:—

I have the honor of making known to you a most important discovery in astronomy, which has been made by Dr. Locke, of Ohio, and of asking authority from you to avail myself of it for the use of this Observatory.

The discovery consists in the invention of a "magnetic clock," by means of which, seconds of time may be divided into hundreds with as much accuracy and precision as the machinist, with rule and compass, can subdivide an inch of space. Nor do its powers end here. They are such that the astronomer in New Orleans, St. Louis, Boston, and in every other place which the magnetic telegraph reaches, may make his observations, and at the same moment cause this clock, here in Washington, to record the instant with wonderful precision. Thus, the astronomer in Boston observes the transit of a star as it flits through the field of his instrument, and crosses the meridian of that place. Instead of looking at a clock before him, and noticing time in the usual way, he touches a key, and the clock here subdivides his seconds to the minutest fraction, and records the time with unerring accuracy. The astronomer in Washington waits for the star to cross its meridian; and as it does, Dr. Locke's magnetic clock is again touched; it divides the seconds and records the time for him with equal precision. The difference between these two times is the longitude of Boston from the meridian of Washington.

The astronomers of New Orleans and St. Louis, and every other place within the reach of the magnetic wires, may wait for the same star; and as it comes to their meridian, they have but to touch a key, and straightway this central magnetic clock tells their longitude.—And thus this problem, which has vexed astronomers and navigators, and perplexed the world for ages, is reduced at once, by American ingenuity, to a form and method the most simple and accurate. While the process is so much simplified, the results are greatly refined. In one night the longitude may be determined with far more accuracy by means of the magnetic telegraph and clock, than it can by years of observation according to any other method that has ever been tried. It is therefore, well entitled to be called a most important discovery: and it belongs to that class of achievements by which the most beautiful and enduring monuments are erected to national honor and greatness.

The following gives a striking picture of the minute accuracy of the instrument in marking difference of longitude.

"The probable error of longitude determined with Dr. Locke's clock, is brought within such narrow limits that if, while the astronomer in St. Louis or elsewhere, were operating with the magnetic clock here for his longitude, the observer in Washington were to move from one instrument to another in this building, the fact that he had moved would be made known at once, and whether he had moved to the east or west would be told by the clock, and appear in the resulting longitude.

ANCIENT MASONRY IN MISSISSIPPI. In the southwestern part of Franklin county, Miss., there is a platform or floor of hew stone, neatly polished, some three feet under ground. It is about 180 feet long, and 80 feet wide. It extends due north and south, and its surface is perfectly level. The masonry is said to be equal if not superior to any work of modern times. The land above it is cultivated, but thirty years ago it was covered with oak and pine trees, measuring from two to three feet in diameter. It is evidently of very remote antiquity, as the Indians who reside in the neighborhood had no knowledge of its existence previous to its recent discovery. Nor is there any tradition among them to form an idea of the object of the work, or the people who were its builders. There is also a canal and well connected with it, but they have never been explored. A subterranean passage may be underneath.

FOSSIL FOOT MARKS. A number of singular foot prints have recently been found in the limestone strata on the Brushy, resembling human foot prints, but of a gigantic size. They are imbedded in the soft argillaceous limestone, and are as distinct as if they had been made in plastic clay. A gentleman who had visited them a few months since, states that the toes and the print of the heel are so distinct that there is scarcely a doubt that they were made by a human being, who must have rivalled Goliah in size. The stride is so large that a man of ordinary size can with difficulty jump from one foot print to another. The limestone in which they are found, we believe, is similar to that which extends through Austin, New Braunfels and Bexar, and from the quarries in the rock most of the stones in the Alomo and other buildings or Bexar were obtained. The strata contains many marine fossils, among which are the ammonite, nautilus, gryphe, etc. These foot marks, like those discovered in red sandstone formations, were probably made by an extinct species of birds or ornithienites. [Corpus Christo Star, Dec. 16.

THE NEWFOUNDLAND BANKS REACHING TO IRELAND.—Under this head a correspondent of the *Southern Reporter* has the following:—"Within the last few days I have been informed, on indubitable authority, that some of the talented and scientific gentlemen connected with the Royal Irish Fisheries Company have discovered that the celebrated fishing banks of Newfoundland actually extend across the Atlantic to within 100 miles of Ireland," and the quantity of fish on the said banks is more than sufficient to supply the market of the whole world.

VIRGINIA COAL. In a speech recently made in the Virginia Legislature, in favor of a bill to incorporate the Virginia Coal Company. Mr. Faulkner, of Berkley, stated that the coal fields of that State covered 21,000 square miles out of the total area of 64,000—an extent equal to that of England, Ireland, Scotland, and Wales, combined! Cannel and purely bituminous coal abounded through the basin of the Kanawa, and was so accessible that a single hand could dig with ease two hundred bushels per day.

MORTON'S
Letheon Dental Establishment,
NO. 19 TREMONT ROW,
Opposite the Boston Museum.

☞ This establishment takes its name from being the place where Ether was first inhaled, and the discovery of its uses originally made;—and as its name imports, the various operations of Dental Surgery are here performed, and Ether or Chloroform administered by the discoverer himself. The operations of EXTRACTING, FILLING and INSERTING TEETH, performed by Dr. Morton, embrace the most modern improvements in America and Europe, and in consequence of the Ether Discovery, his extensive correspondence with the most skilful practitioners, at home and abroad, gives him the great advantage of gaining the earliest intelligence of all inventions and discoveries in his profession. Dr Morton offers his services in the administration of Ether with especial confidence, having had great experience both at his own rooms and at
THE MASSACHUSETTS GENERAL HOSPITAL,
in connection with the Surgeons of that Institution, who are respectfully referred to.

Extracts from the Reports of the Exhibition of the Worcester County Mechanics Association.

"ARTIFICIAL TEETH. A set of Teeth were shown by Dr. Morton, which were not only carved in a very handsome manner, perhaps faultless, having the particular merit of sustaining the harmony of proportion to the last Teeth of the jaw, and giving a peculiarly natural appearance of the gum and jaw in that part, but were articulated in the most perfect manner. They were more complete and more perfect, taken altogether than any other. The Committee on that account *regard them as the best* SILVER MEDAL."

"*The Massachusetts Charitable Mechanic Association* award this Diploma to MORTON & WHITMAN, for a splendid case of Artificial Teeth, exhibited by them at the Exhibition and Fair of 1847.
GEORGE G. SMITH, Pres.
HENRY N. HOOPER, Vice. Pres.
JOHN KUHN, Sec."

Extract from the Report of the Mass. General Hospital.

"Dr. Morton, in 1846, discovered the facts before unknown, that Ether would prevent pain in Surgical Operations. He first established these facts by numerous operations on Teeth. eopos p30 dec9

NO. 7. DAGUERREOTYPE FOR JAN. 27th, 1849. This day published.

CONTENTS.

1. Fuss in a Book Club.
2. Sketches taken during a Summer Ramble.
3. The Elixir of Beauty.
4. Vienna during the Late Insurrection.
5. Memoir of Robert Blum.
6. The Town, "Its Memorable Characters and Events."
7. The Cholera.
8. Diary of Samuel Pepys.
9. Shakspeare's Fools, Jesters or Clowns.
10. Literary and Scientific Intelligence.

Published twice a month at $3 00 a year by
CROSBY & NICHOLS,
jan27 1is2os 111 Washington st.

BLACKWOOD'S MAGAZINE, for January, commencing a new vol., $3 00 a year.
Knickerbocker for January, $5 00 a year.
Received at the Periodical Depot.
CROSBY & NICHOLS,
jan27 1is2os 111 Washington st.

ESSAYS AND SKETCHES. Essays and Sketches by Caroline W Healey Dall, just published, by S. G. SIMPKINS, 134 Washington street.
dec23 3t

CONGREGATIONAL SINGING BOOK. A collection of Sacred Music, consisting of the most familiar Psalm and Hymn tunes for use in Churches, Sunday Schools and Families. Price 37½ cts. A liberal discount to purchasers by the quantity.

"This book is designed to facilitate Congregational Singing; to obviate the practical difficulties in the way of wholly dispensing with the choir in our Churches, and depending entirely upon the congregation for that part of the worship. To this end, its compilers have selected from the thousand tunes furnished by our modern collections, *sixty-seven*, which are universally known, or, at any rate, most universally sung. To these tunes, thus selected, Psalms and Hymns have been adapted, such as are most general in their subject and application, the purpose being to have them all suited to any religious occasion."
Just published by
CHAS. S. FRANCIS, & Co., New York,
JOS. H. FRANCIS, Boston.
Copies for examination will be furnished by the Publishers. tf nov25

MACAULEY'S ENGLAND. JAMES MUNROE & CO., have received a fresh supply of The History of England from the accession of James II., by Thomas Babington Macauley, vol 1, pp. 632, 8vo—price $2 00.
For sale at 134 Washington, opposite School street.
jan13 1is2os

GENERAL PERIODICAL AGENCY. The subscribers have purchased of Messrs. Otis, Broaders & Co., their list of subscribers for the English and American Reviews and Magazines, and are prepared to furnish the leading Periodicals of the day at the lowest rates. Clubs and Societies supplied at a liberal discount from subscription prices. They have received, this day, the American Journal of Medical Science for January.
CROSBY & NICHOLS,
jan20 1is2os 111 Washington st.

REMOVAL.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
HAS REMOVED
FROM NO. 7 WINTER STREET TO NO. 22 WINTER STREET,
ON THE OPPOSITE SIDE.
aug14 tf

NOYES'S TRANSLATIONS. 1. A new Translation of the Book of Job, with an Introduction and Notes, chiefly explanatory—2d ed, with corrections and additions.
2. A new Translation of the Hebrew Prophets, arranged in Chronological order, with Notes, &c., 3 vols, 2d ed, with corrections and additions.
3. A new Translation of the Book of Psalms, with an Introduction an Notes, chiefly explanatory—second edition with additions.
4. A new Translation of the Proverbs, Ecclesiastes, and the Canticles, with Introductions and Notes, chiefly explanatory.

"This new edition is of increased value on account of the additions and corrections which it contains. The whole series of volumes, from the pen of this accomplished Hebrew scholar, may now be obtained in a uniform shape, and is of great value, and of high importance to all students of the Bible. Common readers will be surprised to observe how many passages, which are unintelligible to them in in the common version, are here made plain and significant by a slight change of expression, of the meaning of a single word, or the turn of a sentence."

"There is no man whose labors in this department of learning deserve a more respectful notice than Dr. Noyes, and no man certainly whose books so well deserve to be purchased and studied; for in a compact form they embody the accurate results of great learning, and throw much light on obscure and difficult parts of the sacred writings." [Christian Register.

"A new edition, and an improvement on the first, excellent as that was." [Boston Recorder.

LIVERMORE'S COMMENTARY. The Gospels Vol 1. Matthew, vol 2d; Mark, Luke and John, vol 3. The Acts of the Apostles with a Commentary, intended for Sabbath School Meachers and Bible Classes, and as an aid to Family Instruction, by Rev. A. A. Livermore, 3 vols 12mo, new ed, in neat stamped cloth binding, price 75 cts per volume.

"We feel certain it will meet the wants of all who call themselves liberal Christians, as a family expositor, a reference book in the study of the Gospel, a companion in the Sunday School, and an aid to daily devotion. It is learned, yet not dry; rational, yet not cold; fervent, yet not fanatical; tasteful, yet not one line for mere taste. Mr. Livermore is concise; practical, reasonable, full of generous and holy feeling." [Hunt's Merchant's Magazine.

"These Commentaries give a clear, correct, evangelical view of the doctrines which Christ and the apostles taught; they fully explain all difficult passages, and furnish much valuable information upon ancient geography, history, biography, customs, manners, &c; in a word, I think they will be profitable for doctrine, for instruction, for practice and devotion." [Christian Inquirer. 6wis.

The above with all other Unitarian publications, for sale wholesale and retail by JAMES MUNROE & CO, 134 Washington, opposite School st.
dec16

DANIELL & CO.,
NO. 201 WASHINGTON STREET.
HAVING RECEIVED BY RECENT ARRIVALS A LARGE STOCK OF
NEW GOODS,
WE are enabled to offer one of the best assortments to be found in the city, consisting of a full supply of
BLACK AND COLORED SILKS,
DRESS GOODS. CLOAK GOODS,
—AND—
SHAWLS,
LINENS, EMBROIDERIES,
HOUSEKEEPING GOODS,
MOURNING ARTICLES.

Our stock is selected with great care, and no pains spared to have such goods only as we can recommend. Our endeavor is to give our customers a GOOD ARTICLE at a LOW PRICE, and as we import many of the
FOREIGN GOODS,
—AND RECEIVE OUR—
AMERICAN GOODS,
at the lowest manufacturers prices, we are always able to sell "*as low as the lowest*," "*as cheap as the cheapest.*"
DANIELL & CO.,
No. 201 Washington Street.
sept30 3m7tis6tos

MACAULEY'S HISTORY OF ENGLAND.—The History of England from the accession of James II., by Thomas Babington Macauley, vol 1.
Dickens' New Story, the Haunted Man and the Ghost's Bargain, 6 cents.
Dr. Brazer's Sermons, with a Memoir.
Dr. Peabody's Sermons, with a Memoir.
Just received by
CROSBY & NICHOLS,
jan13 1is2os 111 Washington st.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.
The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.
Mr. C. E. Horn is Teacher of the Piano and Singing.
The Fall Quarter will commence on Monday the 4th of September.
REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.
For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Aug. 12, 1848. os1y jan29

STATIONERY.
S. G. SIMPKINS, 124 Washington Street, corner of Water st., has for sale at low prices, a general assortment of English, French and American Stationery, consisting of Cap, Letter and Note Paper; Tissue, Cartridge and Wrapping Paper; Envelopes; Drawing Paper; Bristol Board; Bonnet and Binders' Board; Drawing and Writing Pencils; Osborne's Water Colors; Sealing Wax; Wafers; Steel Pens, on cards and in boxes; Gold Pens; Black, Blue and Red Writing Ink; Gold and Silver Pencil Cases; Inkstands; Pocket Books; Wallets; Memorandum Books; Card Cases; Motto Seals; Letter Stamps; Visiting Cards; Gammon Boards; Chess Men; Stylographic Pencils; Portfolios; Work Boxes; Writing Desks; Transparent, Porcelain and School Slates; Drawing Books and Copy Books, Indelible Ink, &c.
Account Books; Legers; Journals; Day Books; Letter, Note, and Memorandum Books.
Also, English and American Bibles, of quarto, octavo, and smaller sizes, in various styles of binding.
dec2 tf

VEGETABLE PULMONARY BALSAM. With entire confidence the VEGETABLE PULMONARY BALSAM is offered to the public as the *safest, best, and most approved remedy* that can be found for COUGHS, COLDS and CONSUMPTION, Asthma, Phthisic, Spitting of Blood, Whooping Cough, and all Pulmonary Affections and Diseases of the Lungs. It has been tested by the experience and observation of thousands for upwards of twenty years, is extensively used and recommended by eminent physicians in their regular practice, and has become a standard family medicine. Those in want will find it a truly excellent article. Be sure and get the VEGETABLE Pulmonary Balsam, signed *Wm. Jon's Cutler*, as there are many *counterfeits and imitations*. Sold by Apothecaries and Country Merchants generally. Price 50 cents.
nov25 os6mos

NEW BOOKS. Merry-Mount; The Artist's Married Life; Beauties of Sacred Literature, Plates; Holmes's Poems; Lowell's Poems; Wood-Notes, &c., by Channing; The Bigelow Papers; Macauley's England; Dickens' Ghost Story; Whittier's Poems; Peabody's Memoir and Discourses; Brazier's Discourses; Emerson's Essay's, new edition; System of the World, by Prof. Nichol's, plates; Gray's Botany, &c., &c., &c.
Published and for sale by
JAMES MUNROE & CO.,
No. 134 Washington, opposite School street.
jan13 1is2os

NEW TREATMENT OF BRONCHITIS.
DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.
Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms.
une10

WOOL.
LYMAN REED & CO.
[Successors to Reed, Hurd & Co.]
GENERAL COMMISSION MERCHANTS,
BOSTON.
☞ Particular attention paid to the sale of WOOL, and liberal advances made on consignments.
june17 tf

Albion Life Insurance Company,
LONDON, NEW YORK AND BOSTON.
INSTITUTED IN 1805.

THE undersigned having been appointed Agents to the Albion Company for Boston and vicinity, are prepared to receive proposals for Insurances on Lives, and are empowered in unexceptionable cases to grant policies without reference to the Board of Directors in London.

ADVANTAGES OFFERED BY THIS COMPANY.
*Perfect Security